

The American Friend

Old Series
Vol. XXXVI. No. 38

SEPTEMBER 19, 1929

New Series
Vol. XVII. No. 38

All American Friends Conference



Report of a Venture in Friendly Fellowship



Held at Penn College
Oskaloosa, Iowa
September 3-10, 1929

ON THE HORIZON OF THE CHRISTIAN CHURCH

PROTESTANTS IN THE IRISH FREE STATE

According to the *Christian Advocate* census figures for the Irish Free State are now available. "They show a decline of 3 per cent in population between 1911 and 1926. The decline is very unevenly distributed, the non-Catholics having fallen off from 327,000 to 221,000 or 32.5 per cent, as against 2.2 per cent decline in Roman Catholics. This exodus of Protestants from the South of Ireland began in 1901, but has redoubled since the Free State was set up. The minority, however, still exercises an influence in wealth and business quite out of proportion to its numbers. Thus, whereas the non-Catholics form only 7 per cent of the population, they comprise 27 per cent of the farmers holding over 200 acres, 17 per cent of all the employers, managers, and foremen in industry, 38 per cent of the barristers and solicitors, 21 per cent of the doctors, 32 per cent of the dentists, 45 per cent of the chartered accountants, 36 per cent of the civil engineers, 20 per cent of the railway officials, 53 per cent of the bank officials, and 39 per cent of the commercial travelers. This showing recalls a similar condition in France. The Protestants are barely one-fortieth of the population, yet the president of the French Republic is a protestant, and in the banking and financial corporations the Protestant element is strikingly large."

THE FIRST KNOWN ALPHABETICAL SIGNS

According to press despatches from Paris to the New York *Herald Tribune* what is supposed to be the most ancient library in the world, consisting of documents written in what savants declare to be the first known alphabetic signs, has been discovered in Syria by a French archeological expedition. Eighteen large and small tablets engraved with letters that are neither hieroglyphics nor Assyrian cuneiform characters but evidently parts of the first alphabet made of twenty-six to

twenty-seven signs, were found by a young Alsatian archeologist, M. Schliffer, and his assistant, Georges Chenet, on the Syrian coast of the Mediterranean at a place called Ras-Shamra, near Latakiah (Ladikiya). The expedition had discovered a necropolis 4,000 years old, ruins of a Phoenician palace and town, and numerous ancient vases, jars and statues of great archeological and historical value. The opinion was put forward by the Academie that these ruins represented traces of an Aegian colony that existed on the Phoenician coast 2,000 years before our era, whose civilization was of the Mycenaean period. Salomon Reinach, the famous French historian who was present when M. Schliffer's report was presented, declared that the discovery was the most extraordinary of recent years, and that it would be of the greatest importance for the study of ancient history. It is interesting to note that research work at Ras-Shamra has lasted only one year, as attention to the spot was drawn in March, 1928, by a Syrian peasant whose plow accidentally opened a prehistoric tomb.

PUTTING HIM BACK INTO HIS OWN CLOTHES

The crowning insult to Jesus the night before his crucifixion was the indignity of being crowded into the uniform of a Roman soldier. Think of the Prince of Peace being disguised as part of the Roman machine of force! Yet that indignity is a symbol of what has happened again and again in Christian history. Men have dressed up the figure of Christ in alien clothes. They have given an interpretation of him which dresses him up in swagger military cut. They have put the commands of the drill regulations in his mouth. But those words have never had the accent of reality. He has been dressed up in ecclesiastical robes and his authority claimed for a lifeless officialism of the type against which he struggled all his life and which finally did him to death. In our own time men have interpreted Jesus in terms of our favorite uniform today—the business suit. He has been pictured as a high-powered executive—an ideal man for president of the chamber of commerce! We read in the gospel story that after the cruel sport of dressing up Jesus in a soldier's uniform was over they put back his own clothes upon him. I do not know of any conception of preaching which comes to us with more allurements today than to think of it as a process of putting Jesus back into his own clothes—setting him forth before our time without distortion.—HALFORD E. LUCCOCK.

SUCCESSFUL SUMMER SCHOOL OF MISSIONS

Winona Summer School of Missions, held June 22-29, 1929, at Winona Lake, Indiana, had a most successful season. The total registration was over 200, with representatives from 14 denominations and 11 states. Missionaries were there from India, Persia, Ceylon, North China and Russia. The four phases of work in the homeland, portrayed by able speakers, were Spanish, Negro, Indian and Southern Mountaineers. Plans are now being made for next year, the dates being June 19 to 26, 1930.

PERMITS ONLY STATE RELIGION IN SCHOOLS

A number of religious denominations in the United States are viewing with alarm the recent law enacted by the Government or by the president of Peru, in South America, to the effect that none but the State religion (Roman Catholic) can be taught in any school, public or private, in that country. Violation of this law will mean the confiscation of the property of the school in question. This will doubtless stop all missionary work in that republic unless the law is rescinded.

Only 500 Copies Left

of the

Sixth Joint Annual Report

Have you ordered your copy? More than half of our supply has been distributed in one month. Orders are being filled every day.

Free to Friends' pastors. To all others, 15 Cents a Copy.

COMING SOON!

World-wide Christianity

A New Study Course

Six lessons prepared by Friends on problems of interest to all Friends. Written especially for the use of Adult Study Groups.

Ready October 1, 1929

Price, 35 Cents

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVI, No. 38.

SEPTEMBER 19, 1929

New Series
Vol. XVII, No. 38.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

A Holy Experiment

NEARLY two and a half centuries ago William Penn dared a new policy in American colonization. For strife and exploitation he substituted pacification and justice. As a result the early history of the Pennsylvania colony was one of peace and prosperity, while other colonies were beset with warfare and dissension. This new policy has been called a holy experiment.

If the venture of good will and fellowship among the Indians was a holy experiment in the Seventeenth Century, it appeals to us that a like venture among Friends themselves is entitled to the same name in the Twentieth Century. Perhaps the suggested comparison is not altogether felicitous and to some it may appear to be rather far fetched. Tomahawks and scalping knives do have unhappy connotations, and all the more so in that these weapons are not even yet as nearly obsolete as we would like to think. We refer of course to mental tomahawks and emotional scalping knives, which still flash occasionally in Friendly circles. We make bold therefore to characterize as a holy experiment the All American Friends Conference, held at Oskaloosa, Iowa, September 3 to 10, 1929.

Our comments upon the Conference may be credited with a considerable degree of impartiality. To emphasize this statement, it may surprise our readers to know that personally we have never been greatly enthusiastic over the conference project. While favorable in principle toward efforts to draw Friends more closely together in the bonds of friendship, we have doubted whether the plans for this Conference were altogether wise and practicable. This much by way of frank confession, in order to indicate that we are not writing as one seeking to praise and glorify some enterprise to which he had been strongly committed. We approached the Conference dispassionately and it is thus that we shall attempt to evaluate it in perspective.

In the first place, there were decided differences of belief in evidence. That fact was amply demonstrated time and again as readers may judge for themselves by following the discussion as we have tried to outline it. Sometimes we are told in a sentimental way that intellectual differences are largely imaginary among us and that when we really come to know each other our differences will dissolve. We have long since ceased to believe it. On the other hand, those differences may easily be accentuated if we are frank and sincere in our expression. People are so constituted that they are not made to think

alike and it should not be expected. Friends went to Oskaloosa holding divergent views and came away still holding them.

Shall we say then that the Conference was a failure? Not at all. The purpose of the gathering was not to change the faith of Friends, but to help them to be more friendly and sympathetic in their differences. This result was undoubtedly achieved.

There were likewise sharply opposing opinions regarding procedure and policy in Friends meetings. They, too, were expressed in all candor. It would be rash to pretend that these differences of opinion were composed. It is none the less true that the frank interchange of opinion and experience helped Friends to see conditions more clearly and to evaluate them more understandingly and sympathetically.

Although it is probable that not many in attendance were conscious of the fact, Friends were putting themselves to the test in a very definite and significant manner in thus coming together at Oskaloosa. As leaders in the cause of international conciliation, they have earnestly urged the method of conference as opposed to that of force in settling questions arising between nations. We were now to see whether we physicians could heal ourselves by following our own prescription. In short the method of conference was on trial at the bar of Quaker practice. It was not an easy test. In the first place, truth to tell, the aggressive individualism of Friends does not lend itself any too readily to the method of charity and of forbearing patience and kindness among themselves. In the second place, it was not a case for the most part, of conferring upon mere methods and program in a common cause of agreement. Questions and principles dearer than life itself were on the conference table for discussion. We felt that the Friends assembled met the test admirably. Demonstrating the will to peace, they showed that they could differ in friendship and love.

It would be difficult to overemphasize the good fellowship that prevailed on the Conference campus. The pleasure which Friends showed in clasping hands across historic barriers was genuine and good to see. This in itself was worth the effort which the venture involved.

In this and succeeding issues we shall try to reflect the spirit of the Conference as well as to report its discussion. This is difficult to do since the printed word, even if accurately reported, can not carry over the sparkle of the eye, the smile of friendliness or the tone of voice accompanying it. Since it is planned to

print the addresses in full in separate pamphlet, we have given here only enough of them to show their trend and to give the background of the discussion which followed them.

The holy experiment made at Oskaloosa should

bestir Friends generally to similar ventures in conference and friendliness. The extent to which we make them will measure our faith in the spirit and method of love which Christ himself demonstrated among men.

All American Friends Conference

In Summary and Review

WAS it an all American Friends Conference? Let the automobile state license plates reply. An observing Friend reported seeing twenty-seven States thus represented on the Conference grounds. The registration records showed the names of four hundred and twenty-five Friends outside of Iowa. Geographically, the Conference was certainly what it was advertised to be.

It was also an All American Conference in the inclusive kinds of Friends present. From an exhibit point of view, the Penn College Campus presented both a Quaker museum and a Quaker fair during the Conference week: a museum of American Quaker traditions and historic remnants; a fair in which the living examples of the Quaker spirit of today looked each other over and found a common pulse of exuberant life.

So much for the All American motif. Emphasis should also be laid upon the word "Conference." It was just that. It was not a convention in any sense of the word. It was not official and was not tied up with business responsibility and procedure. Those present came as concerned Friends on their own and not as delegates. The addresses given were a means rather than an end—a means of getting certain points of view before the group for purposes of conference and discussion. Questions thus presented were threshed out first in small discussion groups of which there were about twenty, and then in the large open forums of the entire body. It was an occasion for the exchange of opinion and not one for ex cathedra deliverances from above. It was a horizontal rather than a vertical gathering—latitudinal rather than longitudinal.

All over the country during these September days, there is the eager greeting with which youth meets youth as another year of boarding school and college life begins. There is hearty welcome as school and college friendships are renewed and voice rings out to voice in glad reunion. This was the atmosphere in which Friends from all over hailed each other on the Penn Campus on Tuesday, September 3. There has never before been anything just like that experience on the American continent. American Friends had not met before on the same broad basis of Friendly fellow-

ship. It was hard to detect the difference, if anybody tried, between an Orthodox and a Hicksite handshake, or between a General Conference, Conservative and Five Years Meeting smile. The weather man contributed his part toward making it a melting time—but only long enough to get the process well started.

Early afternoon was given to registration and friendly greeting. And what a problem was loaded onto the hardworking local committee on entertainment! So large was the attendance, it seemed almost necessary to prove themselves true philanthropists by making two rooms available where there was but one before. But everybody was soon settled satisfactorily and after drinking cooling and refreshing punch served from tables under the trees, the Friends repaired to the College chapel for the opening session.

PERSONAL GREETINGS FROM ABROAD

Seated on the platform with Wilbur K. Thomas and L. Hollingsworth Wood were the representatives of British Quakerism: Isabel Grubb and Annie Rodgers of Dublin Yearly Meeting and John William Graham, Frederick B. Sainty and Rountree Gillett of London Yearly Meeting. Hollingsworth Wood presided, and after calling attention to the fact that Friends had met not as groups but as individuals and Friends, seeking the leading of the Spirit of God, he introduced the visiting Friends in his felicitous manner, calling upon each for words of greeting.

ISABEL GRUBB: It has been said that the purpose of a conference is to find out what is held in common. This conference is held to find what in common is held by Friends. Two main things may be mentioned. First, there is the tradition of our common service, in which service Friends in the past have found much of suffering for truth's sake. We have also our common experience of Christ in the life. We cannot express it in the same words or in the same way, but we do have the same fact—the reality of that experience which is fundamental in our lives.

ANNIE RODGERS: A sense of personal indebtedness to American Friends who have visited Friends in Ireland was

warmly expressed by Annie Rodgers. With much feeling she told that it was at a meeting held by Allen Jay that she was first led to open her mouth in public testimony. From that time she was led into active Christian service. She spoke also of inspiration which she had received from Willis R. Hotchkiss, Arthur B. Chilson, Charles and May Replogle and William C. Allen and dwelt particularly upon the personal impress which Joseph Elkinton had made upon her life. In concluding she quoted, "Thou art my servant through whom I shall break forth into glory." Glory was interpreted as God made visible. In connection with weather bureau service we often read the forecast, "visibility good." May we be able to use the same term in speaking of our relation with God.

JOHN W. GRAHAM: In general Friends have three things in common. (1) Our common humanity. Friends feel the sense of the divine in man. (2) Our common Lord and Master whom we all desire to follow. (3) Our common inheritance of name and our common inheritance of a fundamental principle—the way of silence. The hope was frankly expressed that Friends' pastors may be so successful in their work that they may be able to eliminate themselves as such and become secretaries and organizers.

FRED B. SAINTY: The love and interest of London Yearly Meeting was expressed by Fred Sainty who said he was present as an ordinary Friend as distinguished from certain other fellow visitors whom he designated as highbrow. He claimed also the distinction of being present as a convinced Friend as compared to his English colleagues who are birthright members. It was his conviction that the Conference must get deeper than theological differences. Friends must be baptised together in a spirit of love. The real meaning of heresy is a difference of opinion and that we all need. Each man's theology should be built on his own experience. All sin comes from a denial of love. English Friends would woo all Friends back to the practice of waiting upon the Lord in silence so we may hear him. Such waiting leads to open ministry on the part of all. Regret was expressed that Friends have weakened in their peace principles even to the extent that young American

Friends frequently take military training in our universities and that our Friends meetings are doing nothing about it to help them see their error.

ROUNTREE GILLET: William C. Braithwaite was quoted as having said that Quakerism cannot be worked as an institution, but must be worked as a fellowship. The Society of Friends is a fellowship of disciples working for the King-

dom of God—a fellowship of Friends on each side the ocean. While we do have a common tradition, instead of continuing to look to the history of the past we should be concerned to make history of our own. We should be more intent upon foregrounds than backgrounds.

At the opening of the evening session, President H. Linneus McCracken, on behalf of the local meeting and the College,

extended a welcome to the Conference Friends. After declaring himself entirely committed to the conference method, he said that identity of opinion should not be a prerequisite to Friendly cooperation. He gave the following apt quotation credited to the late Senator Albert B. Cummins of Iowa: "As I grow older I am just as sure that I am right but not so sure that the other fellow is wrong."

Outreach of Quakerism—Home Fields

Addresses by Edward Mott and Frank W. Dell

EDWARD MOTT

"Christ, the Evangel" was the particular theme of the subject chosen by the speaker, inasmuch as all gospel message grows out of the truth, "I am the way, the truth and the life." Many Bible passages were read setting forth the Messiahship of Jesus.

"What think ye of Christ?" This is the vital question. Upon its answer hangs our destiny here and hereafter. Edward Mott gave an interpretation of the historic and the divine Christ. The blending of the human and the divine in Him is beyond our finite comprehension but we can grasp its spiritual meaning. The shedding of the blood was emphasized strongly as a necessary part of the scheme of salvation; also the triumph of Christ over the tomb in his miraculous resurrection. Thus Christ became our light and our salvation.

Edward Mott expressed the strong conviction that between those who do not hold to the lordship and deity of Christ and those who follow him as Lord and Master there can be no basis of fellowship—there is an inefaceable line fixed between them.

FRANK W. DELL

"Evangelism in the Entire Program of Quakerism" was the subject of Frank Dell's address. His message was visually as well as orally presented in a chart, representing the growth of the tree of Quakerism springing out of the foundation soil of God. The trunk of the tree was represented by our Lord Christ and the Bible from which grow out the branches of spiritual worship, world evangelization, Christian living, social service, Quaker faith and Quaker government. Instead of rounding out into a beautiful and symmetrical tree of life, the trunk ended in Quaker tradition from which resulted church division. Out of Quaker tradition had grown a low estimate of Christ, formality, peculiarities, unrelated social service and irresponsible individualism. A stirring plea was made for a well-rounded, out-reaching spirit-filled Christianity that would renew

Quakerism as the tree of life which Christ would have it be.

Quakerism and Christianity were held to be the same thing, with each at its best. Christianity is historical, experiential and practical. The great pivotal fact is the Cross, the experiential is found in Pentecost and the practical, capable of being demonstrated, is based on the Resurrection. Calvary, the Resurrection and Pentecost are essential to Christianity. George Fox's message began only when he got an experience of the person and power of Christ. This is the modern test of Quakerism: Whether we shall have a vision of a great people to be gathered as Fox had it on Pendle Hill.

FIRST FORUM

CHARLES O. WHITELEY, *Presiding.*

HERMAN NEWMAN (Kan.): I disagree with Frank Dell regarding the effect of Quaker tradition on our history. When western Quakerism broke away from historic practice it spilled the baby out along with the bath. It has gone over to a borrowed system of evangelism and to a borrowed pastoral system. It is true, as Frank Dell has said, that had it not been for these, much of western Quakerism would not be in existence today. It is a question, however, whether, if we had had proper leadership and vision we could not have had the new life without these encumbrances. I believe it is time for pastors to begin working themselves out of a job.

JOSEPH H. PEELE (N. C.): The baby referred to languished for the want of proper nourishment. We insisted too long on giving it old milk.

LLOYD BALDERSTON (Phil.): Changed conditions call for new ways and new methods.

DAVID C. HENDERSON (Ia.): The Christian life is individual and must be lived singly. We were told last night that we had developed too much individualism. We should be independent and not conform too much to others' opinions.

EDWARD THOMAS (N. Y.): In our ignorance many of us seem to think that our labels and catchwords will save

us from the wrath of God. We need to go deeper than them into the reality of Christian experience.

J. PASSMORE ELKINTON (Phil.): In view of what has been said in criticism of pastoral service I think it would be well for us to have an interpretation of the pastoral system as a means of shepherding the local community.

MURRAY S. KENWORTHY (Ind.): From wide contacts recently with all kinds of Friends, and following a study of Quaker statistics covering a period of ten years, I find that no group of Friends shows any appreciable advantage over other groups. Within this period only four of twenty-seven yearly meetings have gained in membership.

ELLA NEWLIN (Ia.): Our weakness is found in the fact that our eye is not single to the truth in Christ. We are moved too much by "lo, here" and "lo, there." We must say as did Peter, "Thou art the Christ, the Son of the living God."

WILLIAM J. SAYERS (Ind.): I wish to say a few words on behalf of the pastors. We do not believe in hiring ministers. We represent a group having special training and adaptability to do a certain piece of constructive work in the community. This is in keeping with the growing trend toward specialization in function. Friends generally are too much occupied with their vocations to take the time for the work of leadership in their meetings. Ours is not a borrowed pastoral system—Friends pastors are distinctive.

ARTHUR C. JACKSON (Phil.): Our outreach will be in proportion to the in-reach of the spirit in personal life. As a member of another group than that represented by the speakers last evening, I wish to give a brief expression of my personal faith. I believe that Jesus was born of woman, subject to sin but without sin. To me he is the perfect example as he could not be were he God in the sense that he could not yield to temptation. I thank God for Jesus who lived to show us the way to perfection of life.

WALTER E. LEWIS (Ok.-Kan.): Our chief hindrance to outreach lies in the fact that Friends are not sufficiently Christlike. Our ideals are too low. The lives which we live before our fellowmen are not as convincing as they should be.

JOHN COX, JR. (N. Y.): I am in agreement with Arthur Jackson. To my mind the Christian church has made the sad mistake of over-stressing the birth and death of Jesus as compared with his life and teachings. The content of the Sermon on the Mount is all-important. Its truth carries its own authority and perhaps we would be better off if we were divested of the history and details relating to Jesus.

LESLIE FRAZER (Ia.): It is not a case of "either or" but of "both and." The life and death of Jesus supplement each other in the Christian message. We are united not by "what" but by "whom" we believe. We must continually readjust our organization and ideas to new truth if we would keep them vital.

JAMES W. HARRY (Balt.): In connection with the great declaration of Peter, "Thou art the Christ," etc., I have been thinking of Jesus' words in reply: "Blessed art thou—flesh and blood have not revealed this unto thee, but my Father in heaven." To me this means that we are not to look to external authority. Ours is a spirit-revealed religion.

HENRY M. HAVILAND (N. Y.): Who has the right to decide how one accepts Jesus? We need to draw a larger circle of inclusion. Let us not forget the test of the final judgment as given by Christ himself. We had better be careful about the circles we draw which exclude people from communion with Jesus.

RACHEL DU BOIS (Phil.): We could chuck all our doctrines, our philosophies and our science into the ocean and still have the vital experiences of religion in our personal lives.

ELBERT RUSSELL (N. C.): While discussing the outreach of Quakerism theoretically we are long on theology. Methodists, Baptists and other denominations could have subscribed to the addresses we heard last night, finding nothing distinctively Friendly in them. What is Quakerism? Is our outreach to be merely like that of other Protestant denominations? Do we have something of our own that is different—a way of life with our fellowmen as brothers regardless of race and creed?

L. HOLLINGSWORTH WOOD (N. Y.): Friends have a tradition for tenderness. As we differ from each other in our views of things let us not forget to be tender Friends.

SECOND FORUM

HOMER J. COPPOCK, *Chairman*

FRED J. LIBBY (Wash., D. C.): After relating two striking incidents which he

had witnessed at two mission stations in the Near East, in one of which the effort was made to imbue Mohammedan students with the spirit of Christ while in the other no operation in the clinic was performed without first preaching to the patients, the speaker held that the two incidents have an important bearing on the discussion under way. "Can we do better," he asked "than follow Jesus' example in letting his disciples find out his Messiahship through his life and spirit?"

DILLWYN STRATTON (Can.): The ministry may sometimes be poor but notwithstanding that fact the meeting in which it is given may be favored with the outreaching spirit of the gospel which may grow out of the depth of its worship.

ROUNTREE GILLET (Lon.): (Our English Friend told a graphic story of experiences of English Friends in reaching out to the coal miners in their country.)

CHARLES M. WOODMAN (Ind.): Pastoral activities were interpreted as a means of outreach in this country. Our purpose is not merely to gather a choice group together for exclusive worship but to reach *all* in the community. If pastors are to work themselves out of a job as has been suggested, at least two things must be taken into consideration: (1) Many of our leaders who feel the call to this service will have to go elsewhere for pastoral work. (2) Some of our large meetings of strength and influence will dwindle and weaken. It is not a question of this or that kind of meeting for worship but of both for the strengthening of each.

J. S. C. HARVEY (Phil.): In the meeting to which I belong conducted on the old, non-pastoral order, seventy-five per cent of the members have come in by conviction! I believe that the individual message given to people on the basis of a personal concern has more weight than an official message given by some one employed to deliver it.

THEODORE FOXWORTHY (Neb.): An instance was given of the influence of a pastor in reviving the religious concern in a certain community and in re-establishing the church for transforming the neighborhood. Without a definite pastoral leadership this could hardly have been possible.

ALVIN T. COATE (West.): We must realize that our problems are very diverse and therefore that our remedies should be diverse. We are too prosperous to see and feel the call to sacrifice. We are in danger of falling into a dead complacency. While it is rather common to deprecate numbers we must remember that the Society of Friends is being gradually whittled away by attenuation. We must have some Friends left if we are to have a Quakerism to do the things we would have it do.

EDWARD MOTT (Ore.): In reviewing the discussion today on the basis of last night's papers, I wish to state positively that I accept the ethical and social program of Jesus Christ. I was dealing with but one phase of the subject in my paper and could not go into this field. In summary I wish to emphasize three things: (1) Belief in *all* of Christ's words and claims for himself; (2) we must have in our hearts the experience of love—not a mere theory or philosophy regarding it; (3) We must yield obedience to God as revealed in Jesus Christ.

Frank W. Dell asked the group to wait together in silence in worship of the Christ he loves. After a brief period, a fervent prayer was vocalized by Max I. Reich of Philadelphia.

FORUM SUMMARY

(Under appointment of the Business Committee which directed the program of the Conference a small committee summarized for permanent record the trend or "exercises" of the forums.)

In general the discussion was directed toward two main topics: Quaker doctrine as it relates particularly to the person and place of Christ in our faith; and Quaker practice as it relates to the kind of ministry in our meetings.

Contrasting points of view were presented in each case. In the addresses of the preceding evening, the miraculous conception of Christ as the very Son of God had been forcibly presented. In the discussion another conception was frankly given: that of Jesus born of woman, subject to sin but without sin, who thus becomes our perfect example to show us the way toward perfection of life. It was held that the life and teaching of Jesus are of greater significance to us than are his birth and death; that the religion of Jesus is spirit and truth rather than theology and is therefore inclusive of all who live in the love and power of Christ.

It was held, on the other hand that to be true followers of Jesus, we must be able to say, "Thou art the Christ, the son of the living God."

As regards our form of ministry, the conviction was freely expressed that the Society of Friends has suffered greatly in so far as it has taken over a borrowed type of evangelism and a borrowed pastoral system. These were held to have been responsible for the weakening of the essential message of the Society of Friends.

Others gave an explanation and interpretation of pastoral ministry which enabled a meeting to reach out into the community in helpful service and to save its life by losing it.

In all our differences, Friends were reminded that we have a tradition for tenderness toward each other which we should freely exercise today.

Education for Life Service

Addresses by Raymond Binford and S. Archibald Smith

RAYMOND BINFORD

Whatever other manifestations it has had, the Quaker movement has always been an educational movement. The Society of Friends has aspired to be a group of experiential teachers of religion. It has always sacrificed numbers to the steadfast holding of its fundamental principle.

President Binford gave an impressive array of various educational contributions which Friends have made both as individuals and as a group. A great epoch in our history was marked when John Wilhelm Rountree and Rufus M. Jones applied the scientific, experimental method to religion, thus interpreting Quakerism in terms of the new day and in harmony with the general progress of thought.

The speaker reported at length on replies which he had had from Quaker college presidents and school principals regarding the place which our educational institutions should have in the life of the Society. A study of their replies shows that democracy, simplicity, the inner authority, freedom of conscience, peace, friendship, reality, are some of the qualities which go into the Quaker complex.

The educational work of George Fox was reviewed in which he taught reality and sincerity. The relation of education to the Quaker inner experience was shown. The point was emphasized that the inner experience is enriched by the outer life. The latter is needed to balance and develop the former.

It was held that our colleges are doing a fine work but that we need a new infusion of Quaker ideals applied to our educational procedure.

S. ARCHIBALD SMITH

An appreciative interpretation of modern youth was given. Mere accumulation of age carries no authority. The wisdom of youth is often on a higher plane than the static wisdom of age. Youth today is essentially noble. It furnishes us the opportunity and the material with which we have to work in the future.

What is the place of our Quaker Schools and colleges as compared with our state institutions? They cannot compete with the latter in equipment but for the spiritual training they give they are necessary. Classrooms become sanctuaries through the spiritualized instruction of our teachers. The spiritual interpretation of life is greatly needed in this day of cynicism, behaviorism and

materialism. Friends are best qualified to give this.

Scholarship is not enough. This was amply demonstrated by the Great War which was a scholared war. It was brought about by a false philosophy of life. Our schools and colleges must train young people to be spiritually sensitive. They should promote the social content of eternal life.

FIRST FORUM ON EDUCATION

H. CLARK BEDFORD, *Presiding*

Prior to the opening of the discussion greetings were presented from the French Friends, Paris, German Yearly Meeting from Hamburg, and Japan Yearly Meeting, and a cablegram was read from Rufus M. Jones in London.

WARDER C. ALLEE (West.): I understand that Friends are somewhat dissatisfied with their educational institutions. I hope this is true, otherwise Quakers would be unique! As a member of the instructional group I ask toleration for any sympathy and cooperation with the faculty members of our institutions in the great task to which they are earnestly addressing themselves.

ALVIN T. COATE (West.): Two influences are working in opposite directions in the pursuit of truth. On the one hand we are accumulating a great array of facts but on the other are doing little toward spiritualizing them. We need a transcending spirit which unifies and interprets these facts. Friends schools must prepare teachers to give this spirit to our public schools which are working in an atmosphere of materialism and secularism.

WILLIAM J. SAYERS (Ind.): All education should be religious education in the larger view. William Sayers reported on a questionnaire recently sent out by a joint committee of Earlham College and Indiana Yearly Meeting, the general result of which showed college graduates largely interested in and co-operating with the work of their Friends meetings.

ANNA B. GRISCOM (Phil.): Doing the right thing often proves to be the expedient thing. The Quaker emphasis upon religion and moral training is now in harmony with the best trends of education. In response to an inquiry, Steinmetz, the electrical wizard, stated that the next era of discovery will be found in the religious realm—a unification of material and spiritual life.

HOMER J. COPPOCK (West.): Adult education was stressed as he has found it in the Y. M. C. A. school in Chicago

with which he is connected. Learning processes continue into the mature life. Men and women relate their education to the life about them. We Friends should carry on adult education in connection with our meetings and thus build up our weak places. Particularly we should encourage Friends to more extensive reading.

LEWIS C. MOON (Balt.): The unsympathetic attitude of our young people toward the church is often due to the unhappy approach to truth which is made in our Bible schools. In the latter, teaching is too greatly guarded and circumscribed as compared to the open method of search found in school and college. Especially is this true as it relates to our interpretation of the Bible.

GERTRUDE JACOB (N. Y.): The only way to know a student is to be a student among students. Teachers should not be dogmatic and authoritative. Our public schools are getting facts and scientific knowledge but not religious education. Students are reaching out for better things and teachers may demonstrate the fundamentals of religion by right living even when prohibited from teaching religion directly.

PHILIP FRAZIER (Ok.-Kan.): Education means religion and living. Friends have a special responsibility to education for bringing youth nearer to God. We should develop the spiritual resources of our life in all its phases. We need to give the Holy Spirit a greater place in bringing us close to Christ.

GUY W. SOLT (Neb.): Regarding the points raised by Lewis Moon, we should, first, have better trained teachers in our Bible schools. In the second place we should expect our children to change their outlook and views when they go to college. The attitude in the home is very important here. An atmosphere of sympathy in the home community is very helpful to the student in making the necessary adjustments.

AGNES L. TIERNEY (Phil.): I agree fully with Guy Solt. If our youth are properly educated in ideals they will be able to stand alone in school and in life. The fact that Friends saw through the hypocrisy and greed of war and that our insight into history enabled us to discern that the war guilt was joint among the nations and not single, demonstrates the effectiveness and significance of Quaker education. The deepest and truest education means broader sympathy with all men and all ideas and aspirations.

RACHEL DU BOIS (Phil.): The influence of the home is very important. The

book, "Studies in Deceit," based on experiments carried on by educators, shows a high degree of correlation between good homes and high character. Whether children had gone to Sunday School did not seem to make much difference in their attitude toward deceit. We must be adult educators in the home.

SECOND FORUM ON EDUCATION

ELBERT RUSSELL, *Chairman*

EFFIE MCAFEE (N. Y.): The colleges of our country are not giving the spiritual help to the youth of today that they should. This is especially true of our state universities. Faith is being destroyed and nothing is being put in its place. Education should be the trinity of mind, heart and body development.

GUY W. SOLT (Neb.): Though not a college administrator, I would speak to two points that were made in last evening's addresses. One was that we should have more courses in our colleges in religious education. Because of the general urge to *earn*, it is hard to attract students from courses leading to business vocations to courses in religion. In the second place it has been urged that the personnel of our institutions should be more largely Quaker. Yes, but we should bear in mind the difficulty of securing it. Quaker teachers are often unavailable on the one hand, because of better inducements elsewhere, or, on the other, are not sufficiently well-fitted for the task.

MAX I. REICH (Phil.): We emphasize personality. What do we mean? Christ is the supreme personality. Hence our educational ideal is to develop Christlike personality. The great fact in his personal development was the application of Scripture continually to every detail of life. Only in a Jewish home could a man so trained be found by God. The way in which Jesus was trained should be the way in which we train our children. We should put the same spirit into our homes that was present in the old Jewish home. Not enough use of Scripture has been made in character training.

FRANK W. DELL (Cal.): We are on dangerous ground when we attempt to adjust faith to changing knowledge. The process should be reversed. Back of the changing thought, education must show the unchanging verities of truth. Who is an educated man or woman? One who has faith in a changing world of knowledge and in an unchanging God; also an undismayed hope in the future of humanity through the incoming kingdom of our Lord.

H. L. McCracken (Ia.): Why have Friends such a reputation for Christian education? Why do Quaker scholars occupy so unique and distinctive a place? First because of our open minded attitude toward truth—in an impartial, unprejudiced application of the inductive method. The Quaker intuitiveness comes

partly in silent communion in which prejudice dies away. The sequel is found in the testimony of our social service. Second, in general, the educational process of today is weakening conscience through the lack of ethical reaction. Conscience on the other hand is emphasized and developed through Quaker mystical experience.

O. EDWARD JANNEY (Balt.): We need more Quaker trained teachers. Let us discover and appeal to our young people of ability to enter the educational field. There should be enough Friends teachers on the faculty to create the right atmosphere.

LLOYD BALDERSTON (Phil.): Showed from personal experience and observation how teachers may exert a far-reaching Christian influence despite the handicaps of official inhibitions.

RUTHANNA M. SIMMS (Ind.): Spoke for more emphasis on adult education. Urged that we begin in small ways with opportunities right at hand, especially in our Bible schools. Short term courses on special topics of interest are to be encouraged. We need to emphasize the reality of eternal life.

In reviewing the discussion, Raymond Binford defended his expression, "changing faith." Of course, he said, the love of God has not changed if that's what you mean by faith. But our beliefs get mixed up with changing facts and have to be reorganized. Our youth are as good as we were at their age but it is harder to make an effective religious appeal today. The reason is that we, the elders, have failed. For example, the Christian church could not stop the World War. Young people today believe they can do better than we did and are out to find how. Reality leads back to the personal example.

M. Archibald Smith dwelt again upon his very strong conviction of the greatness and sacredness of personality. Let us not be confused by the astounding revelations of the universe which science has brought to us. The prince is greater than the palace and God is greater than the illimitable universe.

FORUM SUMMARY

Our concern is for an education that will prepare for a life of service.

We stress the need for more religious teachings in our schools and colleges but we must recognize that all education is religious education. To know more of electricity or more of chemistry is to open the way to a greater knowledge of God.

The excuse for the existence of Friends Schools and Colleges, which cannot compete in material equipment with our public schools and great universities, is the opportunity for an unprejudiced search for truth, under the guidance of teachers who are more concerned with the realities of life and the great source of truth and

spiritual power than with statements of traditional faith based on the experience of others.

The decreasing desire for religious courses in college and the difficulty in making an effective religious appeal to young people cannot be blamed upon advancing scientific knowledge. The Christian church in failing to stop the Great War weakened its authority. Our youth think they can find a better way and they are trying to find it.

Increased religious teaching is needed in our educational institutions, as in others, but the presence of teachers of character and personality provides an influence for good beyond estimation.

The end of education is the development of personality and as the Supreme Personality grew in wisdom and stature through the training he received in his home, so the education of our children must begin in their homes. Here there may be built up an attitude for peace, an appreciation of the culture of other peoples and a dependence upon spiritual forces that will help to produce a Christlike personality.

(To be Continued Next Week)

YOUNG FRIENDS MEET

Early in the week at Oskaloosa, the Young Friends present began wondering just how many who fell under the classification of "Young Friend" were present, and where they were from. Nearly thirty who had just attended the Richmond Young Friends Conference had gone on to Oskaloosa, and those who had not been at Earlham wanted to hear about it.

Self-introductions took several minutes, and revealed that we were between seventy-five and one hundred in numbers. We represented a great many states and at least nineteen Yearly Meetings. For an hour a brisk discussion of the Earlham Conference claimed our attention. Several of the proposals for specific projects mapped out at Earlham were presented to the group, where they met with an interested response; particularly the International Young Friends paper and the attack on compulsory military training in our schools were emphasized.

In the brief period left before the afternoon Forum of the Conference convened, some comments on the Conference then in session were expressed. To many who had in past years attended the General Young Friends Conferences, the experiment was not new, and much satisfaction over such a gathering of All-Friends was evident. The spirit of fellowship on the campus was clearly sensed. When the question arose as to whether we should hold further meetings during the week, there was unanimous agreement that we were too much a part, as individuals, of the larger group to justify taking any time from regular Conference sessions for separate gatherings.

On the Conference Campus

Sidelights and Personals

It was some task to house and feed the several hundred Conference Friends and much credit is due Oskaloosa and Penn College for the satisfactory way in which it was accomplished. First, the girls' dormitory was filled to capacity with both men and women Friends and overflow accommodations were arranged for some of the men by improvising barracks in the main college building. Nearly all those sleeping on the campus took their meals in the college dining room which offered a fine opportunity for close acquaintance. Others were housed in hotels and in Oskaloosa homes. For those off the campus who desired them, meals were served cafeteria style in the Friends meetinghouse.

If there was one drawback to the Conference it was one common to all conferences—that of overcrowding the program. This was the regular order: morning watch in groups at 7; breakfast at 7:30; meetings for worship, 8:15; discussion groups, 9:30; open forum at 11; lunch at 1:00; athletics, special interest groups and committee meetings, 2:00 till 4:00; open forum at 4:00; dinner at 6:00; evening addresses at 7:30, followed by informal musical programs. Rather a full day, what?

Early on the second day we heard the suggestion of another separation among Friends—and made at a conference held for the purpose of bringing Friends more closely together! Moreover it emanated from no less conciliatory a Friend than Carolena M. Wood. She suggested that the next separation be between Friends who snore and Friends who sleep and let sleep! We're for it.

Rountree Gillett was telling a delightful story relating to his presence at Oskaloosa. When the matter of representation was before the Meeting for Sufferings, Janet Payne Whitney arose and said she was glad John William Graham was going to be present but she also very much wanted some ordinary Friends to be there from London Yearly Meeting. Whereupon a Friend said to Rountree, "This is thy call to go!"

John William may be a highbrow but he is certainly not the kind defined in one of the forums as one who is educated above his intelligence. To see him circulating sociably and unobtrusively among Friends, he did not look the part.

A delightful variety of English was in evidence, characterized by Hollingsworth Wood as Irish English, English English and American English. The same mother tongue with variations in inflection, suggestive of Quakerism and its varying expression.

It required three Pullman cars to bring far eastern Friends to the Conference on the Quaker special, and many others travelled by the gasoline route.

Our English Friend, Fred Sainty, had the courage of his feelings on that first hot afternoon, even on the high seat of the speakers' platform and yanked his coat. At that he was merely doing in Oskaloosa as Oskaloosa does.

Rising to make her bow before the Conference, Annie Rodgers of Ireland said self-deprecatingly (and very mistakenly as it proved) that she was a very common Friend without any special gifts. "She doesn't need any," whispered an impressed and admiring Friend in the audience to his neighbor.

When, during the sessions, occasional expression of appreciation was voiced of Joseph Elkinton, Allen Jay and John T. Dorland it was a satisfaction to know the words fell on the ears of loved ones. Passmore and Howard Elkinton of Philadelphia, sons of Joseph, were much in evidence. Eva M. Jay, of Richmond, Indiana, daughter-in-law of Allen Jay, was



JOHN WILLIAM GRAHAM

in attendance and three children of John Dorland—Margaret Webb, Arthur G. and John W. Dorland, from Richmond, Indiana, London, Ontario and Pasadena, California, respectively. It was the first time the Dorland trio had been together for sixteen years.

We noted another family trio present: Caspar W. Hanson of Stickney, South Dakota, and his sisters, Estella Watland of Oskaloosa, and Florence Hanson, Dean of Women at Wilmington College, whose father, John Frederick Hanson, was a widely known Friends minister, first of Norway and then of this, his adopted country.

J. Passmore Elkinton is rather young to be the father of so large and substantial a conference as the All American Friends conclave proved to be. But that's just what he is. It was his idea in the beginning—and it was more than a mere idea. It was a persistent concern. Time and again he laid his brain (or heart) child on the doorstep of Friends here and there but nobody took it in, at least not convincingly. Was he dismayed? Not Passmore. He would pick it up and nurture it a little more and when Friends met next time, they found that self-same baby on the doorstep again. Finally they just had to adopt it and now they are proud to acknowledge it as their child. But it is their foster child only. Passmore is the real father and a proud parent he was at Oskaloosa. However, the Conference baby needed not only a father but a nurse and tutor as well, and that's where Wilbur K. starred. He was largely responsible for getting its clothes together at Oskaloosa.

It was fitting and touching tribute which Wilbur K. Thomas publicly paid to the Elkinton family as one in which the fine tradition of Quaker concern and service had been strong for three successive generations.

When we arrived on the campus we found Agnes L. Tierney of Germantown holding court on the lawn with friends from far and near doing friendly obeisance to her. Whether in person or not, Friends are continually doing that in spirit to her who is one of American Quakerdom's best loved Friends.

Going to Oskaloosa was more than an ordinary pilgrimage for George G. and Lyra Trueblood Wolkins, prominent members of New England Yearly Meet-

ing, of Newton Highlands, Massachusetts. Particularly for her, who returned after thirty-five years to the scenes of her girlhood where her father, Benjamin F. Trueblood, was president of Penn College.

* * * *

In such a setting of course there were stories to be told both old and new, especially since President Levi T. Pennington and Dr. William P. Firth were on the grounds. We do not mean it as any reflection upon these Friends to quote what Dan Poling once said: "When I first heard that story it tickled me so that I kicked a slat out of my cradle!"

* * * *

Homer G. Biddlecum was the observing Friend who kindly reported to the editor the following state automobile license plates which he had found on the campus: Alabama, California, Connecticut, Delaware, Florida, Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oklahoma, Ontario, Pennsylvania, South Dakota, Tennessee, Virginia, Wisconsin.

* * * *

Not all the long distance travelling was done by Friends from the Atlantic and Pacific Coast. For instance there was Walter E. Lewis, with young son Gordon, who drove from six to eight hundred miles from Gate, Oklahoma. And none seemed to enjoy the associations more.

* * * *

There was a bridal couple at the Conference. No, you're wrong—it was not Fred and Ruth Boyer who have been married for years. It was Oliver M. and Catherine Morgan Frazer who were married August 26 at North Weare, N. H., where Oliver is pastor of the community church. We compliment them on their choice of a honeymoon trip.

* * * *

James W. Harry, who was present as a member of the General Conference group, is Judge of the Juvenile Court in Baltimore. Baltimore Yearly Meeting Friends seem to gravitate toward that field. J. Hoge Ricks, Clerk of Baltimore Yearly Meeting, Five Years Meeting group, has long held that position in Richmond, Virginia.

* * * *

So far as we recall, New York was the only Yearly Meeting, of which the Clerks of both branches were present—Elwood Burdsall and L. Hollingsworth Wood.

* * * *

There was tumult in the barracks where Morpheus was supposed to reign. He toppled on his throne when some of the old boys, including one full size college president, reverted to their boarding school rough housing proclivities. Finally

one distressed Friend called out for relief. "I didn't come to Oskaloosa to be aroused," he declared, "I came here to sleep!" Did the Friend speak literally or metaphorically? In either case he had come to the wrong place.

* * * *

Speaking of Quaker college presidents, in point of service Levi T. Pennington is the dean of them all. He went to direct the fortunes of Pacific College in 1911, since when the presidency of every Quaker and near-Quaker college in America has changed at least once.

* * * *

There was a good deal of theological threshing on the sidelines following the opening addresses Tuesday evening. When, finally, John W. Graham and Frank W. Dell turned in they found that somebody with a vivid imagination had teamed them up as room mates! It was a case of Briton meeting Briton. We know, for their room was next to the Editor's. They were still going it strong when we slipped off into the land where theology does not vex.

* * * *

Prior to the All Friends Conference, John W. Graham had attended the Young Friends General Conference at Richmond. On visiting the Central Offices of the Five Years Meeting, he inquired at once concerning the building in which the Richmond Conference of 1887 was held, to which we promptly conducted him. If English Friends could only have seen him then, standing as with bowed head before a shrine, viewing the precincts in which the Richmond Declaration of Faith was adopted. We understood then, as not before, why he calls Richmond the "sacred city."

* * * *

We don't know just who would be called the Nestor of the Conference. Rebecca Naylor Williams of Berkeley, California, may have been, though she didn't look it. When we told a Friend that she was 85 years old, the reply was, "No—she doesn't look a day over 65." Another youthful appearing Friend was Amasa M. Jenkins

of Richmond, also 85. We suspect that Nereus M. Hodgkin of Bangor, Iowa, would also be a contender for the crown of years, becomingly borne. The presence of these and other elderly Friends was a benediction to the Conference.

* * * *

A new luminary flashed athwart the Quaker horizon when M. Archibald Smith addressed the Conference on the subject of Education. Without manuscript and without notes he gave an address at which Friends marvelled for its perfect form as well as for its excellent content. He is Principal of Locust Valley Seminary, a Friends school on Long Island.

* * * *

We couldn't keep up as Frank Dell gave his roving habitat, but we caught Yorkshire, Oxfordshire, London, South Ireland, Belfast, Canada, Nebraska, Hartford and California. When he could cover the tennis court as extensively he was the champion but the extended belt line has slowed him down though his stroke is still good. Even at that he went into the finals in the Conference tournament and it took a bounding Penn collegian, Lyle Schmitter, to beat him out.

* * * *

To see Mary Whitson and Mary Gove always gives us vivid recollections of the rushing days of A. F. S. C. activities with which they were so closely connected for a time. Mary Whitson, a Philadelphia Friend marooned in Kokomo, was shepherded to the Conference by a Hoosier pastor, Homer G. Biddlecum. Mary Gove of Boston had just come from the Whittier home at Haverhill where she had served as a Friendly hostess during July and August.

* * * *

In typing the list of registrations, the stenographer had Dr. Nathan and Frances M. Thorne, of Philadelphia Race Street Yearly Meeting, listed as Grace Street Friends. It was reassuring to the Orthodox that at least two General Conference Friends had come into a state of grace at Oskaloosa.

(To be Continued Next Week)

A Special Offer

As an introductory offer, THE AMERICAN FRIEND will be sent to new subscribers from now until January 1, 1931, for two dollars, the price of one year's subscription. Three months and more free. Subscribe and extend your acquaintance among American Quakers. Address

THE AMERICAN FRIEND
RICHMOND, INDIANA

To Oskaloosa by Bus

A Conference Pilgrimage

CHARTERED! There was a suggestion of importance and exclusiveness in the word that gave a sense of distinction to the party which journeyed from Richmond to Oskaloosa by special bus. So much so that it worried a few of the passengers that the rear sign read "Boob's Special," in token of the name of the owner and driver of the bus, genial Mr. McNutt.

Since the bus left early Monday morning, September 2, immediately following the close of the Young Friends General Conference, among the passengers were several from other places who had been in attendance thereon. As a result the chartered bus party was strikingly cosmopolitan. In fact it was in itself an All American Friends Conference in miniature and offered a good training ground for what was ahead at Oskaloosa. In the party were young Friends and old Friends, ranging in years from around 20 to 85. There were pastoral and non-pastoral Friends, conservatives and liberals in theology, Philadelphia, General Conference and Five Years Meeting Friends. The roster follows:

Frances Andrews, of the radiant smile, a joint Earlham and Penn product of Evanston, Illinois.

Alfred Conard, Senior in Grinnell College, Grinnell, Iowa, an ardent Behaviorist.

Charles E. Cox, pioneer Quaker educator and father of educators, of Richmond and various points east and west.

Emma Englebrecht, a Lutheran gem in a Quaker setting, Richmond.

John William Graham, exemplar of the Quaker intelligentsia, Cambridge, England.

Willis H. Harner, Spring Valley, Ohio, budding theologian and member-elect of Faculty of Nebraska Central College.

Kenneth E. Hawkes, Senior and general purpose student in Nebraska Central College, Central City, Nebraska.

Emma G. Holloway, an M. D. of Manchester, Indiana, all ready for emergency service.

Amasa M. Jenkins, Richmond, stalwart Nestor of the group.

Alta L. Jewell, Richmond, Mission Board administrator, fancier in figures.

LaVerne Lindley, Richmond, youthful manager Friends Publication Board.

Elizabeth Marsh, Richmond, Secretary Young Friends Board but more especially, personal conductor of the chartered bus party.

Amy Marvel, Richmond, concerned Friend and faithful worker.

Eva Miles, Salem, Oregon, our Jenny Lind and comely member of Guilford College Faculty.

Austin Osborn, pastor Friends meeting at Fountain City, Indiana, assistant shepherd of the group.

William E. Osborn, insurance man of Indianapolis with the reticence and diffidence generally associated with insurance agents.

Elwood C. Perisho, educator, editor, orator and all round good fellow, Guilford College, N. C.

Grace E. Rhoads, Jr., vivacious internationalist and Bryn Mawr graduate student, Moorestown, N. J.

Joseph R. Silver, Quaker virtuoso of Newberg, Oregon, Senior in Willamette University, Salem.

Ruthanna M. Simms, Richmond, diagnostician of Quakerism and foster mother to the Indians.

Guy W. Solt, of Central City and Philadelphia, and of anywhere else that money for certain good causes may be found.

Mildred Stubbs, Lewisville, Indiana, young Friend veteran of London Conference who went to Oskaloosa for more of the same.

Jane E. Summerhayes, Cincinnati, Ohio, our lady from England, Friends minister and Mother Superior to club girls.

Aurette Thomas, Fountain City, Indiana, purveyor of Spanish and gentle manners to Earlham College.

Mary Wright, Norristown, Pa., dear teacher of lucky boys and girls in Moorestown, N. J., Friends School.

Walter C. Woodward, Richmond, "Visiting Friend," editor and chronicler.

We offer the above as an exhibit of some Quaker party. And party it proved to be. The bus was almost luxurious in its comfort, offering fine opportunity for social intercourse and friendly chatter. It was a time for song and story, with equal chance for serious discussion and youthful hilarity. "Is everybody happy?" was the greeting frequently called back from a front seat by Elwood Perisho; not because he could possibly doubt the answer but just as a vocal expression of the manifest good will and enjoyment.

The party sped westward over the old National Road, stopping first at Indianapolis in front of the State Capitol. Thence northwest to La Fayette, the seat of Purdue University, where the Quaker pilgrims materially increased the gate receipts of a cafeteria. Then on in the same direction to Kentland and the George Ade country, where we turned due west and soon crossed the Indiana-Illinois State line.

It was a real pilgrimage on which we found ourselves. In addition to the bus,

several private cars had started from Richmond that morning, some local and others from distant points, which had rendezvoused in the Quaker city. Among the "independents" were the Woodmans, the Truebloods, and Shroyers, and accompanying friends, the Wistar Raifords from Virginia, the Brosius and Maris couples from Delaware, Mary Moon, Libby Haines and Edith Gamble from Philly and waypoints, and Lewis Moon from Baltimore with a Friendly harem which he had collected en route. During the day these Quaker Conference-bound cars and the bus see-sawed back and forth along the highway, with passing salutations.

After doing three hundred miles, we crossed the Illinois river about five o'clock and entered Peoria in central Illinois, our objective point for the day. We were sitting with John W. Graham and found him much diverted if not a little worried over the name of the city. He had never met it in classical or European lore and couldn't make out its origin. Perhaps it was a perversion of Pieria of ancient Macedonia. Finally we gently suggested that possibly we might be entitled to originate a few names of our own over here. "Quite so," our Friend acquiesced affably. He was much impressed that here was a flourishing city of one hundred thousand people of which they never hear across the sea.

Accommodations had been reserved at the Jefferson hotel by Traffic Manager Marsh for the party. Nearly all our fellow travelers naturally gravitated to the same hostelry, happy to take advantage of the special rates granted. A hospitality awaited us that was more than commercial. In the attractive dining room a real banquet was served the Friendly wayfarers, and with the prettily appointed tables and with the fair Quakeresses in dinner gowns, the appearance and atmosphere were those of a real social function.

After dinner various forms of recreation and diversion were sought by several. Three supposedly staid women Friends, lured by the bright lights and cooling breezes, wandered to the river presumably to seek a boat ride and found themselves on a barge for public dancing! It had not occurred to us that we should have appointed a dean of women with disciplinary discretion for the trip—or perhaps a children's guardian.

Tuesday morning's drive took us through Galesburg, home of Knox College and scene of one of the famous Lincoln-Douglas debates. Thence on through Monmouth to Burlington, where we crossed the Father of Waters. We never cross the Mississippi without recalling the incident related by Mother of the woman Friends minister who, on returning from a western visitation in the ministry, told impressively of having crossed the briny deep.

Pushing on into Iowa we made it to Mt. Pleasant for lunch, where Iowa Wesleyan College is located. We have never ridden through a state more lovely to the eye than is Iowa, with its winding, undulating roads, its rolling farm lands and its bewitching landscapes. We think of it in terms of Ontario, and the reference is highest praise for each.

Still west we rode to Ottumwa, where we left the main highway, turning northwest toward Oskaloosa, arriving on the Penn College campus a little after three in the afternoon and receiving a hearty welcome from Friends already assembled.

Following the close of the Conference at noon on Monday, September 10, the bus loaded up for the return trip. Several of our outbound party were one way passengers, their places being taken by the following: Emma Stradling, prominent western General Conference Friend of Indianapolis; Alice M. S. Kirk, active member of Media, Passmore Elkinton's home meeting, and her jolly young sister-in-law, Anna Kirk, of Battle Creek, Michigan; Sarah Hall, demure and capable nurse of Wheeling, West Virginia; Mrs. Englebrecht, who added to the Lutheran flavor; Alvano Goddard, resident minister at New Bedford, Mass., who added spice as well as masculinity to the party; Martha Pick, cosmopolitan, Earlham College Faculty member who was returning from a summer bus trip to the Pacific Coast; and Wilhelmina Kegelman, eager German-American young Friend of New Rochelle, New York.

Did we suggest something above relative to the beauty of the Iowa roads? Well, that was before the floods of Sunday night descended. After a big rain, Iowa's name is mud—mud without compare for a combination of the sticky and the slippery. We had but a few miles of dirt road however, which the wind of the forenoon had dried sufficiently to allow us to make the passage, slowly but safely. Breathe a prayer when approaching Iowa in the rain—and keep your car dry in the garage.

We had a long lap for the afternoon's drive. After revictualing at Galesburg, we pushed on to Bloomington, some two hundred and sixty miles from Oskaloosa, which we reached by bedtime.

Tuesday brought a pleasant climax to our Conference drive. The day was bright and invigorating, and while the Illinois landscape leaves something to be desired after seeing southern Iowa, the wide-spreading prospect of fertile fields and waving forests of lush corn appeals to the thrifty soul. Our young German-American Friend who is agriculturally minded was almost ecstatic in her enthusiasm. "Oh!" she exclaimed, "if I could only get a handful of Illinois soil, I'd put it in a little box and take it home with me." It was her first trip to the

Middle West and she was greatly impressed, both with the beauty and productivity of the country.

We drove through the University of Illinois campus at Champaign and on through the twin city of Urbana, our next point of interest being Danville, home of the late Joe Cannon, whose successor in Congress is a Friend, William P. Holaday.

On crossing the Wabash river at Covington we felt ourselves to be in Hoosier land again. During the morning some observing Friend noticed by the road map that we were not far from the Turkey Run State Park and the classic clefts of Rush Creek. With one mind—whoever heard before of a single mind in a touring party of such a size?—we turned south at Veedersburg and soon found ourselves in the confines of the Park.

We are too near the end of our story to begin to do justice to the distinctive attractiveness of Turkey Run. The deeply cut gorges defy description. Suffice it to say that Martha Pick exclaimed, "I'll never say anything again about California scenery. It's wonderful, isn't it?" We are always so impressed with the Run that even if she had said Oregon, we would hardly have batted an eye—at least not more than one eye.

In the midst of such rugged beauty, who would take time for a regular dinner? So, after snatching a hasty repast of sandwiches and ice cream, we loaded up for the last time and were soon on the home stretch. Stretch is right—to the extent of sixty miles and more per, when the road was comparatively clear. "Home, Boob," was the signal, and we were in Richmond again well before candle lighting time.

PASTORS DELIGHTFULLY ENTERTAINED

A most complete surprise was given Thomas and Clara Weisenborn, pastors of the Friends Church at Lynn, Indiana, when it was announced at the close of the Sunday morning service that the congregation would be the dinner guests of the pastor and his wife. To say they were surprised is putting it mildly, but the situation was greatly relieved when the baskets were brought in, each filled with the many good things to eat. Due to the inclement weather the tables were spread in the dining room of the church where about 100 persons partook of this bountiful dinner. In the afternoon a fine informal program was given consisting of xylophone and accordion solos, vocal duets, and trios, congregational singing and short talks by the pastor and his wife. The occasion shows the height of esteem, in which these worthy workers are held by their congregation. After a wonderful day together, all left feeling a closer fellowship and a deeper incentive for the better things in life.

WILMINGTON CONFERENCE OF YOUNG FRIENDS

The Young Friends of Wilmington Yearly Meeting held their annual Conference at Wilmington College, Wilmington, Ohio, August 23-25. All the young people took an active part in discussion and deep searching of spirit was very evident. The devotional groups, led by J. Barnard Walton of Philadelphia and Willis Harner, considered the meaning of forgiveness realizing that it involves a change on the part of both the forgiver and the forgiven. To "forgive and forget" is not enough, but by mutual understanding a real change of attitude of both people should take place.

Discussion groups were led by J. Barnard Walton on "What Quakers have for the World," and "God, How to Know Him"; and by Ethel Betty Linton on "International Relations," and "Quakerism in Germany and in England." Friday night, Barnard Walton gave the challenge of "The Task," and on Saturday night, Murray S. Kenworthy inspired the group to accept the "Responsibility." In an address on Saturday morning Russell Rees presented Quakerism as a prophetic gospel which should stir people to be dissatisfied with things as they are, which should catch visions of a better universe and then challenge the world to make real these visions.

Following the Friday night address, Ethel Betty Linton showed a very interesting five-reel movie of Student Conferences and travels in Europe and the World Youth Peace Congress in Holland. On Saturday night, after the address, the young Friends of Jamestown presented a very enjoyable play, "The Golden Rule Courtship," written by Corona Rayle Cook. A local magician also entertained and amused the audience.

All the day meetings were held on the spacious College Campus, and Saturday afternoon was joyously filled with tennis, volley ball and a refreshing swim. The High School and College Sunday school classes of Wilmington Friends Meeting joined the Conference for devotional and discussion groups Sunday morning, and the whole Conference joined with the town Meeting in the period for worship.

Many young Friends expressed the deep inspiration they had felt from the silence, the "centering down" experience of many of our meetings and particularly the vesper services. In the meeting Sunday afternoon, many told of the experiments and adventures in friendship and in all human relations which they plan to carry out. There was a special desire to have intimate, valuable friendships with people of other races, other nationalities and others having a different economic status and outlook from our own.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

FIRST NEWS OF THE CONFERENCE

The All-American Friends Conference is still in session as these words are written. Only a few brief notes can here be given; but the one item of attendance shows the interest which has been aroused. By evening of the first day, 400 Friends had registered, and the next morning, 50 more appeared, taxing the lodging capacity of the city to the utmost, as a Fair was in session at the same time.

Three sleepers carried sixty Friends from the East,—this including the few from Canada, who joined the party at Buffalo, and English and Irish Friends, except John William Graham, who arrived and went West earlier. Many conferees traveled by bus or by their own autos, and the attendance, in face of the sultry weather, was remarkable.

"These Iowa Friends have great staying powers," writes our correspondent. "Two weeks ago they had their young Friends Conference, last week Iowa Yearly Meeting, and now this Conference. The college buildings are red brick and modern, and the Chapel where meetings are to be held is red brick also. There are fine trees which add greatly to the beauty of the setting. The Meetinghouse is just beyond the old college campus, and has a basement where meals are served, cafeteria style, to those not lodged in the college dormitory, and using the college dining room."

The sessions opened on September 4 with a short address by L. Hollingsworth Wood, and the reading of minutes sent to the Conference from English and Irish Meetings for Isabella Grubb, Annie Rogers, John William Graham, Frederick Sainty and Rountree Gillett. Each of these Friends then brought his or her greetings from the motherland, and a message of love. "American-English, Irish-English, and English-English are not the same in tone or vocabulary, yet we all can voice the same message of love."

"Aviation weather reports sometimes give 'visibility poor' sometimes 'visibility good.' Humanity must seek for good visibility for the spirit."

"Quakerism can not be worked as an Institution; only as a fellowship. We need fresh experiences of the Divine within our humanities."

"It is the earnest wish of English Friends that there may be in America the silent waiting on the Lord for His word to be spoken in our hearts."

It was fitting that the first messages of the Conference should be spoken by our friends from the parent Yearly Meetings. When these words are read, the Conference will be ended, and we may be certain, in harmony and high accord. We look to it as marking the beginning of a new period of understanding among Friends on the American Continent.

MEDAL CONTESTS IN ARKANSAS

Two very successful contests were held in Bella Vista, Arkansas, on the 28th and 29th of August. Our hard working Friend there writes, "I had Peace Posters on the walls of the school-house, having them read by those nearest them. W. C. F. gave a talk on the Service of Friends. I have had many inquiries as to our Society, and gave out literature, explaining our views. We had rapt attention with a good audience, the first day; and a crowded house with many standing outside for the second contest. "An eleven-year-old boy won the first contest, with "Some Fellow's Daddy Killed Some Fellow's Dad"; and a thirteen-year-old girl led in the second, her piece being "The Pig and the Hen," a selection from the W. C. T. U. Peace Book.

A HOME SERVICE JOB

One of our Home Service workers of the past year has been Minerva Church of Wichita, Kansas, whose services have been given to the Minute Circle—Friendly House, of Kansas City, Mo. A letter from the Director, Mary E. MacCochran, tells us something of what she has been doing. She taught the kindergarten group in the Vacation Play School, and has had during the year a Club of boys just out of school. For some of these boys and a few other young people, she secured scholarships and positions. One of the 16-year-old boys arranged to go to business college, and one of the younger women will take a two-year course at Teachers College. In the cases relating to scholarships, a study was made of the children, and their school work was carefully planned. If it was a matter of employment, she made a study of the family and its financial problems, coupled with a study of the child, and his ability and natural expression.

In between times, she has put in time in Library supervision, the classification

of books, and the reorganization of the file.

"We consider," says Miss MacCochran, "that Miss Church has accomplished a very nice summer's work. There is certainly the possibility of a very fine social worker here, and we would be much interested in her development."

THE A. I. P. C. SPREADS ITS MESSAGE

The American Interracial Peace Committee is an offshoot of the Service Committee which works directly to build up peace ideals among Negroes, and indirectly to increase friendliness between the Negro and White races. Leslie Pinckney Hill is Chairman, Wilbur K. Thomas, Treasurer, and Alice Dunbar-Nelson, Executive Secretary, with a desk in the Service Committee office. On August 30, she spoke on the work of the Committee before the Grand Lodge session of the Improved Benevolent Order of Elks of the World, held at Atlantic City. The meeting was greatly interested, and directed the Department of Education of the Elks to cooperate with the A. I. P. C. Two days later, Mrs. Nelson was on the program of the New Jersey Colored State Fair and Homecoming Week, held at Belleville, a suburb of Newark, N. J., September 1 to 8. Well-known persons of both races appeared on the program throughout the week.

The A. I. P. C. has recently issued, together with the Women's International League for Peace and Freedom, a program for Women's Clubs—a year's work in interracial understanding and international peace. The program provides for the study of a different national group each month, and gives suggestions for the presentation of suitable Historical Background (in this country), Literature, Current Topics, and Music.

LEFT OVER YOUNG FRIENDS CONFERENCE SMILES

Our English Friends bore up nobly without their customary afternoon tea, but one could easily guess the trend of Theodora Calvert's thoughts one afternoon when being shown over the famous Hill greenhouses. After looking at several varieties of beautiful roses, she asked, "And do you have tea roses, too?"

* * * *

We wonder how many at the Conference noticed John William Graham's striking resemblance to Lloyd George?

* * * *

English Friend: "As W. O. Mendenhall said yesterday, we must get down to *braws tacks*."

Bright friend in the audience: "I'm sure he didn't say '*braws tacks*'!"

QUAKERDOM • AT • LARGE

Dr. Clarence M. Case, of the Faculty of the University of Southern California, Los Angeles, and Mrs. Case have gone east to be absent a year while he is engaged in college work along the Atlantic Coast. At present he is in North Carolina.

* * * *

Elmer W. Stout, member of a well known Quaker family in Indiana and a graduate of Earlham College, has been elected president of the Indiana State Bankers' Association. He is president of the Fletcher American National Bank of Indianapolis.

* * * *

Rufus M. Jones has written the Foreword to a new book, "Love the Law of Life," an inspiring message from the outstanding Japanese Christian, Toyohiko Kagawa, published by the John C. Winston Company of Philadelphia, Pa. The book is a challenge to try the way of love, the love motif being woven into the fabrics of life—into its ethics, its law, its social service, its art, its philosophy.

* * * *

Just from the press comes the book, "Pacifism in the Modern Mind" edited by Devere Allen, a member of the editorial staff of *The World Tomorrow*. The whole subject is discussed from different approaches by twenty well-known writers among whom are three Friends, E. Merrill Root, A. J. Muste, and Rufus M. Jones. Some of the other contributors are Paul Jones, Bruce Curry, Reinhold Niebuhr, Charles A. Ellwood, John Haynes Holmes and Roger N. Baldwin.

* * * *

Edward Grubb in *The Friend* (London), expresses grateful and loving tribute to Dr. A. S. Peake of Manchester, England, the news of whose death on August 20, comes as a shock to the many who have learned to appreciate him for his work's sake. "Theologian as he was, and expert critic, he endeared himself to many of us by his simple humanity, his earnest and childlike Christian faith, and his power to make his teaching about the Bible intelligible and stimulating to untrained minds." While he was a Primitive Methodist, as a Biblical scholar he became widely known and much appreciated by many Friends. "While he was not able to fully hold our Pacifist views in the stress of war, he courageously supported the Conscientious Objectors in a small book 'Prisoners of Hope' which bears the motto, 'With flame of freedom in their souls.' Men and women who can share his spirit, though perhaps not his ability, are themselves the best defense of our common Chris-

tianity, and their work, like his, will not die."

* * * *

Sir George Newman, in his annual report as Chief Medical Officer of the Ministry of Health in Great Britain, presents some interesting facts concerning the changing age constitution of the population. In consequence of a declining birth-rate and greater average longevity the balance between young and old is altering by increasing the proportion of the latter and reducing that of the former. He estimates that this change will continue and instead of, as at the beginning of the twentieth century, children outnumbering those in late middle and old age, the latter will be much more than twice as numerous as the former, by the middle of the century. A special section of the report deals with the subject of Cancer and the means taken for alleviating and arresting its ravages, discussing at some length the radium treatment and giving an outline of "the ideal radiological center."

* * * *

One hundred British boys and girls, ranging from 14 to 18 years of age, and their guides took part in the recent Junior Summer School at Geneva, under the auspices of the League of Nations Union. Seventeen different schools were represented including all the Friends Boarding Schools except one, and two Americans, a boy and a girl, who joined the school having won traveling bursaries. The Directors reported that the idea of arranging such a school was suggested to them by the Friends Boarding School group who last year were able to attend the conference arranged for older people, and they expressed the desire that Friends might know how great had been the outcome of the truly noble work originated by Frederick Merttens and his colleagues. Throughout the week, the group met with kindness everywhere and felt very conscious of their debt of gratitude due to the organizing committee.

* * * *

Writing of his impressions of the biennial Congress of the World Federation of Education Associations held in Geneva the last week of July, George A. Walton, Principal of George School, (Pa.) says that a goodly group of Quakers attended the Congress and became proud of the part played by the Friends Center and the Friends Student Hostel in the new life of Geneva. Thanks to the Center, Friends in Geneva meet each other and it is a pleasant as well as an encouraging experience to be greeted by Friends when one is far from home. The meeting for

worship, July 28, filled the room at the Center and reached a high level of unity of spirit. The same afternoon in the garden at the Hostel Friends met their friends from all over the world. Only incidentally did we learn that the Friends Center is the center from which emanates a friendly spirit among the personnel of the sixty international organizations now located in Geneva. The Center revealed the satisfaction and inspiration to be experienced when nations forget their differences and meet in a friendly spirit.

NEWS OF OUR MEETINGS

Charles T. Moore of Lawrence, Kansas, has accepted the pastoral work at Greenleaf, Idaho, and with his family made the trip of more than 1,500 miles by automobile in six and a half days. He will succeed Calvin R. Choate, who has resigned after five years' service to take up evangelistic work in Ohio Yearly Meeting. Mrs. Choate and daughters will remain at Greenleaf during the school year as Mildred teaches in the Academy. The son, Ralph, will attend Pacific College again this year.

* * * *

Ira C. Dawes who for some time has been pastor at First Friends Church at Detroit, Michigan, has accepted the call of First Friends at Indianapolis, Ind. As chairman of a committee to nominate a new pastor, the meeting at Detroit has appointed Arthur George Thorpe, 1713 Glynn Court, Detroit, Mich. Ira Dawes has done a good piece of pioneer work and leaves the meeting in good condition. Friends are desirous of securing someone available and qualified to assume this responsible place of leadership.

* * * *

The Peace Caravan boys, Robert Cope and Victor Guthrie, of Oskaloosa, Iowa, who worked in the interest of Peace throughout Ohio and attended Wilmington Yearly Meeting, were entertained one evening of the following week, by the young people of Springfield Church at the home of LeRoy Bogan. About sixty friends were present to hear the helpful talks by these young men. Elizabeth Hawkins, who did the same kind of work in Indiana during the summer, was present and gave a very interesting account of some of her experiences. These talks were followed by a number of questions and an interesting discussion. The community orchestra played a number of selections, interspersed with vocal duets and quartets. Robert Cope also gave a humorous reading. At the conclusion of the program light refreshments were served by the young people.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LIV.

September, 1929

Number Nine

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

"Let's Go" Cancellation Stamp Is Going, Going, Gone

AT last the Postoffice Department has seen the light. Heretofore when peace-minded citizens, declining to have their personal letters mussed up with a military slogan, wrote the Department their protest, they received a form letter in which they were politely, or perhaps we should say, patriotically "highhatted." They were sought to be made to feel that they were silly and presumptuous to think of questioning the government's right to use its own equipment in the cause of national defense. Now, however, there comes the information from the Postmaster General to the effect that the cancellation stamp, "Let's Go—Citizens Military Training Camps," is to be discontinued. Indeed, cancellation stamps of all material except that designed to promote the postal service are to be retired.

What has brought the change of heart? A combination of influences, no doubt. A constant stream of letters such as those just indicated is bound to have its effect. Government officials are sensitive to public opinion even on the part of avowed peace advocates. Another and perhaps more potent influence has been exerted by financial interests that do export business. American business concerns have been hearing from their patrons abroad. In short, they have been finding that this military gesture hurts business. Of course it does—that's just what the peace proponents have been saying all along. It hurts not only business but every other legitimate avenue of international communication. Finally, as a third influence, we like to think of the changed political atmosphere at Washington as a result of the new administration. Whether directly or indirectly, we do not doubt that the attitude of President Hoover is finely reflected in this welcomed decision announced by the Postmaster General.

The military training stamp is following its own invitation. "Let's Go," it says in effect, "we are not wanted here longer." Now that we have driven the stamp off the envelope let's move against the military project which sponsors the citizens' military training camp itself.

Premier MacDonald Says It Better

MANY are the admonitions which have been handed out to the public in these piping times of peace regarding preparedness. The militarist admonishes us, in time of peace to prepare for war. Our heralds of a better day counter by urging us to take time by the forelock and prepare in time of peace for peace. It was an English general who, following the war, gave it as his observation that if you prepare for war you get war and if you prepare for peace you get peace. Now comes Ramsay MacDonald, the pacifist Premier of England,

and puts a new edge on the peace propaganda. "The peace-maker has to take risk as well as the war-maker," he says. "We want to present to you a nation that has been wise enough to take the risk of peace, because I know that a nation that takes the risk of peace will get peace just as a nation that takes the risk of war gets war." We like that. It throws the challenge directly into the faces of the militarists. The latter would continue to imbue the public with fear at the risk that is involved in every effort to bring about permanent peace. They point out this danger and that. Of course there is danger, but not nearly so much as is involved in the time-worn and time-discredited method of military preparedness. The latter not only involves danger but sooner or later positive destruction. If suffer we must, is it not better to do so in behalf of a high and worthy cause than to suffer in treading the wicked path of war? May we wisely take the risk of peace!

Another View of the High Tariff Picture

IN our July issue we gave editorial attention to the tariff as an international and moral issue. We considered the question from the standpoint of its imperialistic and war-breeding implications. From the domestic point of view the stock argument has always been that protected industries insure high wages and a high standard of living for the American laborer, the "ultimate consumer" paying the price but profiting indirectly in breathing the general air of prosperity. Our observations in the aforementioned editorial had to do particularly with the high tariff wall proposed in behalf of the American sugar industry. To present another side of this picture we can hardly do better than reproduce the following paragraph from a recent issue of the *New Republic*:

While all this effort is being made to protect the beet sugar refiners, something ought to be said about the workers in the beet fields. We have it on the authority of Mr. Thomas F. Mahoney, Chairman of the Mexican Welfare Committee of the Colorado Knights of Columbus, that the average earnings of these workers *per family* of father, mother and children from seven years up, is but \$600 a year. While they are technically employees of the beet-growers, they are recruited by the sugar companies and assigned to the farmers; they sign labor contracts prepared by the companies; and they are paid by company checks. The companies are therefore fully responsible for the situation. There are about 28,000 workers in the Colorado beet fields. Many of them are children, working an average of over nine hours a day, and in some processes ten to fourteen hours a day. Many of the children are out of school, in violation of the school laws. The shacks provided for these families frequently have only one sleeping room for four or five persons. This sort of labor condition is part of the price we pay for the artificial fostering of an industry which cannot compete, on terms of economic equality, with foreign sugar. There is no assurance that the Great Western Sugar Company would do anything to improve labor conditions if the duty were increased; its profits are already ample.

Masisea! Change Planes for the Upper Amazon!

MASISEA awakens! New life has come to this settlement in Peruvian wilds. All air passengers must change planes at Masisea. The hydro-planes flying westward from Iquitos and the land planes flying eastward from San Ramon deliver their passengers at Masisea. Changing planes, the travelers then proceed in their respective directions.

With its half a score of houses, Masisea stands on the bank of the River Pachitea. The broad and quiet waters of this far-inland stream provide an ideal landing surface for hydro-planes; while the cleared shore jungle with its smooth ground and hangar offers facilities for the planes that alight on land.

So, diminutive Masisea on the Pachitea has one of the world's most isolated airports. It is a junction where modern traffic halts; where those bound from towns and cities of western Peru transfer to planes for the virtually unknown villages of Amazonia, and vice versa. This air route links the capital, Lima, with Iquitos, on the upper Amazon. Passengers leave Lima by rail and proceed to Oroya at the top of the Andes; from Oroya a motor bus takes them to San Ramon, the western starting point of the airplanes.

These facilities connecting distant parts of Peru, while in operation only a year or two, are proving popular travel routes. And, as the planes carry mail, government officials and business men find the quickened service of inestimable value to progress in general. The journey's length from Lima to Iquitos is now three days instead of three weeks.

This information comes to us appropriately from the Pan American Union at Washington, D. C. On reading of such rapid strides in world intercommunication we are moved to exclaim, "What hath God wrought!" Now what can be wrought by man toward making the new world neighborhood a world brotherhood? That's the big question.

Worthy of Bigger Headlines

WE read that the Library of the University of Louvain replacing that which was destroyed in the war is now complete; that the volumes which have been contributed by different countries are actually on the shelves. It is of particular interest to note that Germany has restored 300,000 volumes, among which are 500 manuscripts on parchment of the Fifteenth and Sixteenth centuries. The Louvain University requested Germany only to present those books which the German University had in duplicate. The Reich, however, established a fund of forty million marks to be used for the purpose of purchasing books to be sent to Louvain. Even the implacables and irreconcilables should court this as fruits meet for repentance. It ought to put to shame the American architect who bitterly insisted, but unsuccessfully, on placing an inscription on the new library saying that, destroyed by German vandalism it was restored by American generosity. We are heartily ashamed to have to own such a man as an American citizen.

INTERNATIONALISM IN THE KINGDOM OF TOMORROW

BY ALBERT E. COOKE

In *The New Outlook*

JESUS CHRIST was the Great Internationalist. His doctrine of the Kingdom of God meant a God-filled humanity living in the peace and harmony of a righteous social order; a world wherein the nations have beaten their swords into plowshares and their spears into pruning-hooks, and are serving each other in love to the uttermost point of sacrifice. But how far has His teaching influenced the nations? What progress has been made toward His ideal of the Kingdom?

During the nineteenth century three great political contributions were made toward this end: (1) The establishment of political government upon a basis of nationality, as in the case of Belgium, Greece, Bulgaria, Germany, Italy, Sweden and Norway. (2) Co-operation by the Great Powers in the interests of international justice and order, as in the Vienna Congress of 1815, the Declaration of Paris of 1856, the Treaty of Berlin in 1878, the Congo Conference in 1885, and the Hague Conferences of 1889 and 1907. These were the beginnings of a genuine experiment in international government, necessary forerunners of the League of Nations, the World Court and the Briand-Kellogg pact. (3) The development of the principle of federalism in the progress of national government, as illustrated in the United States of America

and the British Commonwealth of Nations. These great self-governing democracies have proved by actual experience that internationalism on a world-wide scale is no idle dream.

But equally important with these political movements, as a prophecy of internationalism, is the manifold structure of industrial and commercial relations which has been growing so rapidly between the nations in the last half-century. With the advent of the railroad, the steamship, the telegraph, the radio and airplane, and world-wide commerce and finance, the barriers between the nations have been levelled and the world has shrunk to a fraction of its former size. Today European boundaries are too small for modern conditions. Passports, customs barriers, different coinages and languages are hampering travel and trade of all kinds, until, as H. G. Wells says, "Europe cannot go on; European civilization cannot go on, unless that net of boundaries which strangles her is dissolved away. . . . If Europe is to be saved from disaster Europe has to stop thinking in terms of the people of France, the people of England, the people of Germany, and so forth. We have to think of the civilized people of the world."

So, while the political history of the

nineteenth century has been working toward the expression and realization of nationalism, the progress and pressures of civilization have been more and more toward internationalism in other activities. As J. A. Hobson says, there is "urgent need of closer international communion for three related purposes: First, the consolidation, extension, and effective sanction of the existing body of international law; secondly, the establishment of peace on a basis of reliable methods for the just settlement of differences; thirdly, the provision of regular accepted means for the co-operation of nations in all sorts of positive constructive work for the human commonwealth." In short, the world and its civilization can only be saved, and the Kingdom of God realized, by the triumph of Christian internationalism amongst all the nations.

But there are certain very great obstacles in the way of that triumph, which must first be removed. Perhaps the greatest of these is the spirit of narrow nationalism which is so dominant in many countries today. There is a true and legitimate nationalism that binds its own citizens together with bonds of common feeling and endeavor. But there is a dogma of nationalism abroad today which is the most disruptive and dangerous force that confronts us. It fos-

ters a most rancid patriotism, creates suspicion, fear, and bitterness toward other countries, and produces an inflated superiority complex which looks on all other peoples as very inferior and is blind to the defects in ourselves. It is not only the creed of the one-hundred percenter and the Ku-Kluxer who would strangle free speech and shoot every pacifist, but it vitiates the judgment of many of the otherwise great, as when Ambassador Page wrote, "God has yet made nothing or nobody equal to the American people; I don't think he ever will or can," and Cecil Rhodes said, "I contend that the British race is the finest which history has yet produced." History is full of illustrations of this international snobbery which generates suspicion, jealousy, fear, hatred and everything opposed to the spirit of Christ. It fosters international strife and breeds war with all its horrors.

It is this perverted, divisive spirit of nationalism which insists that each nation is a sovereign unit acknowledging no responsibility save its own will, and that it may exercise absolute authority over the lives of its citizenships in peace and war. It is a modern form of the ancient doctrine of "the divine right of kings," and there is no difference between the cry of the one hundred per cent American or Canadian, "My country right or wrong!" and the slogan of the old-time royalist, "The king can do no wrong!" It leads logically and inevitably to international anarchy.

Another obstacle in the way of internationalism is the militarism that for centuries made of Europe an armed camp and today is Prussianizing the schools and the universities of America by compulsory military training, and seeking to build up the world's greatest army and navy. But if history teaches anything it teaches that armies and navies have never prevented war; they have rather provoked it, and the old slogan, "If you wish peace, prepare for war," is just as false as it would be for the churches to preach, "If you wish heaven, prepare for hell."

Modern warfare is inhuman and unchristian. It is the apotheosis of brute force, the denial of brotherhood. Jesus said, "They that take the sword shall perish by the sword." He taught a new way of life based upon love, and he calls upon all to follow that way. Ten millions killed in battle, thirty millions of non-combatants dead, a decreased birth rate of forty millions more, a world paralyzed and impoverished by debt, crushed by an ever-increasing load of armaments, poisoned by false propaganda, cursed by fear, and drifting again toward war—that is the legacy of the World War, the consequence of refusing Jesus' way and taking the way of the militarist. When

are the Christian peoples of the world going to take Jesus seriously and substitute love and confidence for hate and suspicion? When are we going to make room for him at the council table of the nations when the problems of international life are being discussed?

Another great evil that blocks the way to international brotherhood is the "dollar diplomacy" that for greed of gain invades the territory and exploits the resources and peoples of other lands, and uses the mailed fist and machine gun to enforce the demands of the profiteers in oil and rubber and raw materials of every kind. The story of the imperialist struggle between the Great Powers of Europe, the struggle for new territory and control of the resources of the backward nations, forms a "narrative of intrigue, trickery, selfishness, deceit, greed and hypocrisy, which has few parallels in history." But this has been matched to a considerable extent by the dollar diplomacy and imperialism of America in Mexico, Nicaragua, the Philippines and Colombia.

And yet another hindrance to the coming of the Kingdom is the jingoist press which by falsification of foreign news and misrepresentation of other nations breeds fear, suspicion and irritation at home and abroad, and foment the troubles that lead to international strife and the horrors of war. G. Lowes Dickinson, in his book, "The International Anarchy," has shown how the press of Europe was one of the greatest factors in bringing about the evil conditions amongst the nations which led to the conflagration of the World War. And the recent anti-Mexico tirades of the Hearst papers in America provide an excellent illustration of how the press can poison the public mind and predispose it to international strife. These and other evils must be conquered before the nations can dwell together in peace and harmony. But we pass on to consider the internationalism of tomorrow and the part the Churches of Christ must have in its realization.

I. *The internationalism of tomorrow must be firmly based on the spirit of good will and brotherhood among the nations.* Surely all men should now see clearly that "in a world of nationalism, imperialism and secret diplomacy it was inevitable that fear and insecurity should everywhere prevail." With every frontier bristling with bayonets, every ocean alive with battleships, and whole peoples at the mercy of military propagandists, it was natural that the masses of the people should live in suspicion and terror of those across their borders. On their fears the militarists built their grand schemes of conquests and covered their designs with smoke-screens of "national security" and "national honor" and

"vital interests," with the inevitable result of shattering catastrophe. Now is the time for the Christian Church to rise and demand that the spirit of good will take the place of suspicion and jealousy, that the love which casts out fear shall have right of way in the councils of the nations, and that brotherhood supplant the international anarchy of the past.

II. *To put this spirit of brotherhood and good will into effect there must be efficient international agencies through which it can work for the welfare of the nations.* The closer contacts brought about by science and commerce will either lead to more hostility or to more co-operation. If strife and confusion are to be avoided permanent agencies of justice and conciliation are essential. A beginning has been made in the League of Nations and the World Court, which have already solved a number of critical international problems and averted a number of highly probable wars, but the tragedy is that the country most of all responsible for the creation of the League is not a member of it. As Kirby Page has said, "For a powerful nation like the United States to insist upon absolute sovereignty and play a lone hand is to obstruct the path that leads away from international anarchy." Here surely is another opportunity for the Church to bring home to the hearts and minds of the people of all nations the Christian duty of co-operation in service and sacrifice for the cause of humanity and the Kingdom of God.

III. *Another phase of the internationalism of tomorrow must be the final abolition of war.* Thank God that America is here in line with the other great nations that are already leagued together for the peace of the world, and her leadership in the renunciation of war as an instrument of national policy by the Pact of Paris has been a great and courageous step toward permanent peace among the nations. But if this is to be anything more than a mere theatrical gesture it must be followed by a real reduction of armaments on land and sea, and the substitution of a Peace Department for the War Department of each of the national governments, as well as the adoption of a binding code of international law and submission to the jurisdiction of an international court by all the nations. Toward this consummation the Church, as the great custodian and exponent of the law of Christ, must lead the way.

IV. *All this means that the Church must awake from her lethargy and take her divinely-appointed place as prophet of righteousness and leader of nations in the things of the spirit which alone make possible the coming of the Kingdom.* The Church must set her own house in order and put an end to the scandal of a divided, warring Christian-

ity wherein sectarian "cut-throatism" has crucified the body of Christ in every age. A Church that is split in a hundred squabbling factions cannot honestly preach the need of unity amongst the nations, or the subjection of narrow nationalism to the universal welfare of humanity. Let the whole Church arise and set the example of Christian unity to all the peoples, and then lift up her

voice and use all her energies against the narrow nationalism and blatant militarism and economic exploitation that foment racial hatreds and perpetuate international anarchy. Let her proclaim the power of moral and spiritual forces in the international realm. Let her insist that physical force can never accomplish any permanent good between the nations, that humanity can be welded together

only by love, sympathy and justice—not by jealousy, hatred and oppression, and that whatever nation would be greatest must be servant of all. Let the Church of today courageously, fearlessly, obey her Lord in scorn of consequences, and the nations of the earth will soon turn aside from strife and councils of faction to sit down clothed and in their mind at his pierced feet in the Kingdom of tomorrow.

FRIENDS AND DISARMAMENT

BY WILLIAM I. HULL

LONDON Yearly Meeting, with characteristic generosity, enterprise and effectiveness, participated last winter and spring in the pre-election campaign for disarmament. It distributed among England's leaders of public opinion several hundred thousand copies of a stirring appeal, and followed this up by a series of conferences, mass meetings and press and pulpit messages which must have done much to place their respective political parties emphatically on record at least as far as a further naval agreement with the United States is concerned. With the triumph of the Labour Party and Ramsay MacDonald's energetic co-operation with President Hoover in behalf of such agreement, they are hoping soon to reap the harvest of this seed-sowing.

American Friends, too, through their Yearly Meetings and the American Friends Service Committee, participated in the campaign to disarm the Atlantic. In cooperation with the World Alliance, the Church Peace Union, the Federal Council of the Churches, the National Council for the Prevention of War and the Women's International League, they helped to defeat the seventy-one new warships program, and to prepare the public mind to support President Hoover's suspension of the fifteen big cruisers program and the holding of another conference on disarmament.

So rapid has been this movement on both sides of the sea that the approaching winter will probably see the conference held either in London or in Washington. The other nations have been kept fully informed of the progress of this attempt by the two leading naval powers, not only to limit naval armaments but, in President Hoover's words, to subject them to "a drastic reduction." It is confidently expected that, because of Britain's and America's economic strength and of other potent factors in the situation, an Anglo-American naval agreement will pave the way for a reduction of armaments of every kind throughout the world.

The importance of the impending An-

glo-American naval conference, therefore, may be of epoch-making dimensions, as regards both Anglo-American relations and the peace of the world. In preparation for it, the two governments are diligently seeking by means of expert naval advice to find a "yardstick," by means of which the two navies may be measured in such a way as to provide for equality or parity, and at the same time to conserve what are regarded as the vital interests of the two countries.

In preparation for it, also, the British government has sought to include in the conference a discussion of the problem of "the freedom of the seas." This phrase has come to mean chiefly—since the Grotius view of *mare liberum* has triumphed over the Selden view of *mare clausum*—that in time of war neutral trade with belligerents shall be exempt from naval warfare.

The American government believes that the armaments problem alone is difficult enough for one conference to wrestle with; while the American people, standing outside of the League of Nations, cling to their historic insistence on the rights of neutral trade, even though that be with a recalcitrant government whom the League of Nations may be endeavoring to "coerce into maintaining the peace."

These, then, are the two preliminary questions confronting the approaching conference: What shall be the yardstick for naval reduction? Shall the United States forego the right of neutral trade, so that a war-criminal government may be coerced into peace by the League of Nations?

What answer have Friends for these questions? In accord with Quaker doctrine and practice, there arises the preliminary question: Is there any principle of Quakerism which must be applied to the solution of the two problems?

While the naval experts are figuring in their yardstick such factors as tonnage, the number and size of guns, naval bases, lines of communication, industrial resources, geographical position, the use

of submarines, aircraft, poisonous gases and a thick crowd of new inventions for destruction to which Twentieth Century science will inevitably give birth, the Friend first appeals to common-sense and denies that the reduction of armaments can be permanently settled on any such basis. He welcomes, of course, any step in the reduction of armaments, if only for its psychological result of turning the nations' minds away from the war-method and towards the peace-method of settling disputes and accomplishing the world's real work. But he realizes that no journey can be accomplished successfully, no matter how many or how long may be its steps, unless its goal is clearly visioned. To be "all dressed up with no place to go," or to fly off even rapidly and far at a tangent, or round and round in a circle, does not appeal to the said Friend's common-sense.

Infinitely above common-sense, however,—if it really be necessary to divorce the two—the Friend puts his religion; and his religion leaves no doubt as to the size or character of the much-sought-for naval and military yardstick. This, he knows in his heart of heart—listening to the voice of the Christ Within as well as to the voice of the Historic Christ and to all the voices of God everywhere—is nothing else or less than a repudiation of all the means of making war. The application of force to relations among entire communities, for whatever purpose, he believes is war; and all war he is convinced is wrong. The only armaments yardstick with which he can be contented, therefore, is one which *disarms* the nations; which leaves them with only the kind and measure of force which is the minimum requisite for arresting criminal individuals for judicial trial and reformation within their respective territories. How small and simple such force is, has readily been determined by reason and experience. It is as far distant from preparations for war between nations as heaven is from hell; and it alone can be justified by Quakerism.

The yardstick for an armaments conference in the Quaker view therefore, is

disarmament—the grounding of *all* arms, as far as relations between nations is concerned. The attainment of this goal alone can give genuine and permanent solution to the problem of how to reduce armaments; and it alone can enable the minds of nations to turn instinctively and exclusively to the pacific means of settling international disputes which our generation has been so painfully and hopefully building up. These means, culminating for the present in the Kellogg (or Paris) Pact, find their logical corollary and their prerequisite to success in repudiating the armaments whose continuance will inevitably make futile all promises to refrain from resorting to the armaments-method and to resort exclusively to the peace-method.

The same principle of common sense and religion, the Quaker must apply, of course, to the question of the freedom of

the seas. This freedom, he insists, must not include the right of exporting munitions of war to *any* belligerent nation or combination of nations, even to "Western Allies," or to the League of Nations.

On the other hand, he believes that peace is normal and includes the right and duty of trading in the commodities of peaceful living with *all* nations; he therefore insists upon the right to export food-stuffs and other life-giving commodities to every nation, even the German people mistakenly defying the world, or to the British people resisting a hostile alliance or the military and economic coercion of the League of Nations.

One of the worst forms of war is the starvation of entire nations; it is far worse than the slaughter of men on fields of battle. The Quaker repudiates the "hunger blockade" of women and children with more indignation and with a

completeness equal to his repudiation of the direct modern means of slaying soldiers or non-combatants.

In helping, then, to prepare the minds of our people for the armaments conference of the future, shall not Friends on both sides of the sea erect the standard of thinking the problem *through*, of holding steadfastly before their eyes the vision of the goal? When the people at last rally to this standard, and when they once catch a glimpse of this vision, they will never be content until the goal is attained.

To inflame this divine discontent is a mission which Friends must continue to prosecute as of yore, in all humility and gratitude and with unyielding fortitude. There can be for our little Society no more fundamental or necessary task in the whole field of international relations.

Swarthmore, Penn.

"WE FIGHT FOR BREAD"

BY BENJAMIN GERIG

THE world is over-run with individuals and peace societies who fervently wish for peace but who are utterly unwilling to pay the price which this great boon demands. Yesterday it was England and Germany who preferred to fight rather than equitably to share access and control to the world's bread-basket. Today it is England and America. War between these two cousins, who speak approximately the same language, is not only thinkable but absolutely inevitable; and no amount of goodwill sentiment can more than delay the final holocaust, unless . . .

The British are losing the world's markets. The Americans are gaining them. Declining British industrialism faces rising American capitalism. Great Britain, which dominated the economic life of the world for two centuries until 1920, is now facing a life and death struggle with the Titan of the New World so real that many a British family will retire tonight hungry, embittered, unemployed, penniless. The war is already on. Its more spectacular stages are only a question of time, unless . . .

These "immoderate" statements will be discounted. Some fool is losing his head! Very well. Let the facts speak for themselves. They look dull, and the sentimentalist will stop reading at this line. But the earnest realist will grasp their full significance.

Until 1927 Britain was the world's chief exporting nation. Both in 1927 and 1928 American exports exceeded Britain's in value. Until 1914 American exports consisted chiefly of food-stuffs and raw materials thus not competing with Britain's. But since 1914, while

American raw material exports increased 68 per cent., partly manufactured goods increased 109 per cent., and finished manufactured exports increased 215 per cent. These latter categories are the basis of British export prosperity. Where are these exports sold? In the very same markets which Britain alone controlled before 1890 and which Britain and Germany together controlled before 1914. American exports to Europe increased in 1928 more than 70 per cent. above the 1910-1914 average. To Canada and Newfoundland they increased 173 per cent.; to Latin America 175 per cent.; to Oceania 264 per cent.; to Africa 349 per cent.; to Asia 369 per cent. These were predominantly Britain's markets until this ever-increasing stream of competitive American goods entered the field. These figures describe a grim struggle in which British business is being slowly driven from the world's markets in Latin America, Asia, Africa, Canada—even in the outlying parts of the British Empire itself.

Behind the terrific thrust are the three determining factors—coal, iron and oil. Upon these rest the whole structure of modern industrial supremacy. Note the trend: coal production in Britain in 1875 was 132,000,000 tons; in 1900, 225,000,000 tons; in 1913, 292,000,000 tons; in 1925, 247,000,000 tons. For the corresponding years the United States produced: 1875, 47,000,000; 1900, 241,000,000, 1913, 509,000,000; 1925, 528,000,000. In 1875 Britain produced three tons of pig iron for every one produced in the United States, while in 1925 the United States produced six tons for each ton produced in Britain.

Oil is a story of present production on

the one hand and potential control of sources on the other. Whether in Iraq or in Bolivia British and American oil prospectors meet and "fight,"* while their respective foreign offices plan and plot to retain every inch of ground claimed and occupied.

The extension of the preferential tariff system throughout the Commonwealth of British Nations, the creation of a Pan-Britannia with a united customs front against a threatening Pan-America are the entrenchments from which the final stage of the battle may be fought. The issue finally comes down to maintaining standards of living, of food for the family, of shoes for the baby. Coal, iron, oil; factories running or factories rusting; sales orders won or lost; unemployment, discouragement, despair. Or—fateful alternative—can the Empire be united, allies secured, and . . . battle waged to stop the intruder from the West? Cruiser bills, freedom of the seas, war debts—all these are mere corollaries of the basic issue. Resolve them and the issue still remains. Renounce war, join the League and the Court, these efforts are noble but they are not fundamental. Prestige and honor, tradition and pride, these yield slowly, but nevertheless, they yield. But to be deprived of the right and opportunity to work, to marry, to rear a family, to live—for these human beings will fight!

The summer months bring once more the open season for world reformers who will assemble in hundreds of conferences to discuss world peace. Religious groups, youth groups, war resisters, teachers,

*cf. C. D. 1226, Colby-Cuzzon Correspondence, 1920.

learned societies and Institutes, legal experts, journalists, women's societies and League of Nations societies, all these will meet and debate at length throughout the hot August days. Governments, too, will add their share of words and official utterances. But will any of them grapple with fundamental facts?

The irrefutable fact is that the majority of human beings are unwilling as yet to pay the price of peace. The English-speaking nations, between whom the issue is more immediate, have as yet shown no sincere desire to face realities. Or is courage lacking to take the necessary step away from the oncoming war

by admitting that nothing less than world-wide commonwealth will suffice, and so preparing the way for a co-operative rather than competitive organization of world production and distribution?—*Released to THE MESSENGER OF PEACE for American publication by the World Outlook of London, England.*

DOWN THE RHINE TODAY

BY RICHARD K. MORTON

THE World War is still going on! How can that be? Western Europe—and therefore the world—is, in more than a merely metaphorical sense, going down the beautiful, historic Rhine to peace—or war!

And the Rhine section is only one fecund soil in which the dragon's teeth of war may disastrously multiply.

In these few words I make no attempt to review, nor to criticize in any way, the legality of the occupation of the Rhine sector by French army detachments. Suppose we grant that the French have a right there; suppose we also exclaim that Germany must bear the main guilt for the origin and heinous methods of the war. Still I say, along the Rhine—one case out of many similar ones—we are going to peace or war.

Is this not a time for peace, you say? Are we not happy in the adoption of a peace pact? Are we not in favor of joining a closer alliance of nations? Yes. But a few concrete, irritating, lingering abuses in a section like the Rhine will speak with greater eloquence to the masses than can all the statesmen of the nations. Forces will be aroused by them that could not be commanded by the most representative council table.

What is this situation on the Rhine that I have hinted at? Is not the Rhine a river which takes us past exquisite scenery, famous castles and other historic landmarks, fertile lands, rich vineyards clinging to the sloping hills, quaint villages nestled beside the river bank? Is not the Rhine a busy river, bearing upon its bosom the wealth and industry of great nations? Certainly. But what else do we see?

In Wiesbaden, before we leave for Biebrich to take the river steamer for Cologne, we have noted many haughty, immaculately dressed French—and a few English—officers ostentatiously promenading on the main streets. The common people are never allowed to escape from the fact of the victory and dominance of the French. How often we read a story as we watch the faces of the average Germans who see these soldiers!

Control is much more tangible and well defined than this. A little investigation shows the toll which Germany is paying

here as a result of treaty agreements. I repeat that I do not question their validity. But I say that we are working for peace, and I believe that such a condition is old-fashioned—it belongs to a theory which has been outgrown by the nations. Have we no way of preventing the contract made over the last carnage of one war from originating another war? We waged a war with new methods and high ideals, but we had not yet learned how to close a war.

The spirit of the World War is still marching on in this section. Our religious, social, and even political leaders are urging world peace and brotherhood, and yet a drama, with actors taken from real life, is effectively spreading the old familiar hatreds, the germ cells that grow into giants called Mars.

A train that brought me into this section discharged a large detachment of dirty, ignorant, inefficient African soldiers, under the guidance of a few French officers. Look at the faces of the trainmen and the German people near by! There you find the shadow of another war!

Such soldiers, quartered amid clean, industrious, intelligent, high-minded, proud people! What must be the result!

Will genuine peace come before our peace treaties bring us another war?

How can we talk with one set of ideas and ideals around an international council table and yet act with another and worn-out set of ideas and ideals in practical situations arising out of a past war?

At Coblenz we glance over the other bank of the Rhine and see the great towering, historic fortress, Ehrenbreitstein—crowned by the flag of France! This section of all sections!

Yet Germany is progressing in spite of this humiliation and hindrance. But the scar may be so deep that all the healthy, healing processes in the nation's life may not be able to eradicate it.

Down the Rhine! Beauty, memory, history, richness, fertility, industry, friendliness, and, growing in apparent peace, the hardy weed of war!

We had a great vision of peace in war? What is our vision of peace in peace?

In war we went down every highway and river in every Allied land with an effective message. Have such appealing voices gone forever?

We won the war in four years. Have we lost it in the ensuing ten years?

We conquered hostile nations. Have we conquered hostile principles and methods for which we thought they stood?

We could defeat practices which led the other side to disaster. Can we defeat in ourselves the policies which also will lead to disaster?

OUR CONTRIBUTORS TO THIS ISSUE

DR. ALBERT E. COOKE—Pastor Boulevard Congregational Church, Denver, Colorado. Formerly of British Columbia.

RICHARD K. MORTON—Minister and writer of Boston, Massachusetts. On Editorial staff, *The Congregationalist*.

WILLIAM I. HULL—Professor of International Law, Swarthmore College, and widely known authority on international relations.

BENJAMIN GERIG—American Friend and College professor now studying in Geneva and giving part-time service in the International Peace Movement.

THE MINORITIES QUESTION—TWO VIEWS

The Polish-German Study Group in the Student Club of the Friends Center in Berlin has arranged three very important meetings during this university year. At the first of these, the points of difference between Poland and Germany were clearly and forcefully brought out. (A report of this meeting has already been printed in this paper.) At the second meeting, on July 8th, the question of the Minorities was discussed by two of the best posted young men in Germany: the one a leader of the Polish national Minority in Germany, the other in the German organization which seeks to protect German Minorities in other

countries. As both were urgent that no newspaper report of their talks be made, it seems best not to give their names, even here.

It takes a great deal of careful preparation to get a platform on which two such men can meet, and a most valuable result of the meeting will be their greater knowledge of each other. Both are evidently working in fear of the other side, and of the public, feeling it necessary to guard their every utterance. Under the circumstances, the discussion was on a remarkably high plane.

The Polish speaker pleaded first that the Minority question should be taken out of politics. It is really a world-wide problem, including the members of any race in question, wherever found. In politics, it becomes a territorial question, limited to certain states or districts. The Versailles Treaty strengthens this idea, and bases it upon the self-determination of the racial element, which means that the will of the majority race is law, and the element of force is at once introduced. The speaker would rather see the culture of his people preserved than to help them to a place where they might rule. Therefore, his desire to get the Minority question out of politics, and left the great moral question which it is. Recalling his feelings when he saw the name of one of his race living in a Minority group as perpetrator of a crime which might well not have been committed had the perpetrator had the opportunities of a national for learning and development, he wanted something for his Minority which would be above the boundary of the national state.

The German speaker agreed that nationalism could not solve the Minority problem, but did not think it could be solved from the cultural approach, either. In the new states, from Esthonia to Roumania, there are 18 different races, with an average of five races in each state, and no clear lines for territorial division. Self-determination is not a possible solution. In many respects the Minority question is similar to that of religion. The state has absorbed everything but the religions. It considers the culture of the race as its own, and this, like the Polish speaker, he considered the bane of the Minority question. Not only the state, but the national Minorities use politics as a weapon to gain their own ends, and to him the real question was, How can we get a state which is just to all? The Minorities have a great interest in the state, and, consequently, in politics.—Condensed from account by Gilbert L. MacMaster, American representative of the Service Committee in Germany.

Our Peace Forum

Letters of Comment and Discussion from Our Readers. Brief and Constructive Contributions Invited.

MORE FACTS ON THE RHINE SITUATION

EDITORS THE MESSENGER OF PEACE:

Certain important facts have come to my notice since I wrote the article on the Rhine situation, which you are publishing.

The French, under the leadership of M. Briand, still desire some sort of powerful supervision of the Rhine sector. Mr. Briand, however, consents to the removal of troops within three months after the acceptance of the Young plan. The difficulties encountered by the reparations conference show how perplexing and dangerous a problem is involved in the Rhine matter.

A retired French colonel is reported, however, as saying that there is a notable diminution of war hatreds among the Germans and French. German operas and paintings are given much attention in Paris, and French and Germans are mutually profiting from each other's work. There is less fear and more understanding. Many Germans visit the graves of German soldiers buried in France, and stop to see historic spots.

M. Briand has also suggested that an economic alliance be made among European nations, as an additional safeguard for peace. This is a vague suggestion, yet valuable and courageous. "His shrewd mind," says a copyrighted dispatch of the New York *Evening Post*, by Raymond G. Carroll, "realizes that Europe is walking upon eggshells, with nine of its twenty-seven political units out-and-out dictatorships. His broad view is that steps must be taken to erase the national hatreds left by the World War, and, if possible, honey-over the sore spots left in the lines of the new map of Europe made by the Treaty of Versailles. The surest method of preventing another outbreak of war, in his opinion, is apparently to keep the nations talking with each other and moving toward an economic and political Utopia." We are wrong to think that a "United States of Europe" would be necessarily, aggressively, or dangerously anti-American.

While we are considering the delicate Rhine situation, it is comforting to read the assurances given by Dr. Carleton J. H. Hayes, professor of history at Columbia University. Speaking recently at the Institute of World Unity in Hyannis, Mass., Dr. Hayes said: "There is a very real will for peace throughout the world today, and statesmen since 1919 have

done much to give popular sanction to this popular will. As a result, we now have the agencies and activities of the League of Nations, the World Court, the Locarno pact, the Washington disarmament agreement, the Kellogg pact, and undoubted progress in liquidating the World War. There is no great likelihood that another war will be fought within the next two decades. The disillusionment about what war is and what war does is too deep and widespread. Such disillusionment is always rife in the generation which has waged any considerable war, but seems particularly strong, not only among the soldiers, but also the general population, since the struggle in Europe.

"During the immediate future, pacifism of exhaustion, if not of conviction, will continue to prevail. The real test of peace—the final struggle between nationalism and internationalism—will come in the next generation. . . . Only a small minority in any country are really interested in international affairs and well informed about them. The masses are not merely oblivious of international problems, . . . they are even suspicious of 'internationalism.' The situation we face today is that the inertia represented by the nationalistic education during the nineteenth century among the masses throughout the West, may be a drift toward an even worse world war no agency can check. *Education in internationalism is the hope of the world.*"

For twenty miles around Weisbaden there are British army camps. The British detachment of the army of occupation has made itself quite at home there, and enjoys its situation, although the natives do not reciprocate the feeling of pleasure. Statistics reveal that 6,250 British soldiers are in this area. The soldiers enjoy the baths, operas, fireworks, outdoor sports of all kinds, races, places of amusement, picnics, and excursions. Because the army spends much money and tends to keep local business going well, many favors have been extended to it by the tradesmen.

Mayence is the center of the Allied forces of occupation, and where the greatest bitterness is shown against the occupation. General Guillaumat, commanding officer, lives in the Ducal Palace, and his staff is comfortably quartered. German life in many respects is hampered and changed by having there an army of occupation. Coblenz is the center of patriotic passion; opposite this city on the Rhine the flag of France flies tantalizingly over the historic castle of Ehrenbreitstein. The French keep scrupulously within their legal rights and are courteous and considerate; General Guillaumat is an admirable soldier and leader. But the occupation rankles and contains many elements of the great-

est danger. Evacuation is hoped for everywhere among the Germans.

The army of occupation keeps the memory of costly defeat fresh in the minds of the people. It alters their life. The army is small, considerate, well disciplined, scrupulous to obey all rules and to be tactful, and yet it is only natural that the alien color of the soldiers' uniforms should be a constant reminder to the natives of all that is bitter and unpleasant and sad.

It is to be devoutly hoped that at the conferences of the present year the difficulties resulting from the World War may be speedily solved with a view to present satisfaction and future security.

RICHARD K. MORTON.

71 Farragut Road,
South Boston, Mass.

OUR FRIEND IS PESSIMISTIC

EDITORS THE MESSENGER OF PEACE:

It is easy for us to be so optimistic over the work that is being done for peace, and so enthusiastic and anxious for world peace and disarmament that we overlook the fact that the world is not ready to disarm. Armies and navies are used to settle disputes between nations and until they can settle their disputes by some plan that they have confidence enough in to feel a sense of security it is useless to talk of disarmament. England, Japan and the United States agreed on a 5-5-3 ratio for capital ships and at the time of the world court discussion in Washington it was said that ratio did not exist and never had except on paper. When the League of Nations preparatory disarmament commission met, they talked reduction of armaments, then limitation of armaments, then publicity of armaments, and they finally adjourned without being able to agree on a single question in regard to disarmament. If they disarm and keep an unlimited number of trained reserves, it would surely be both definite and drastic and might even be called desperate.

Some think the Kellogg treaty will be just as effective as public opinion makes it. Was it public opinion that made William Penn's treaty so effective? The destiny of the world is guided by a higher power than public opinion. At the time of the formal promulgation of the Kellogg-Briand Pact and the reading of the proclamation by President Hoover in Washington, the treaty was being violated by at least one of the signatory powers and at this writing it seems that intervention by some of the leading nations, either through persuasion or force, is all that can prevent war between two of the "high contracting parties."

With all due respect for our Christian statesmen and leaders, when we consider

some of the stormy scenes during the organizing and work of the League of Nations and even in our own Congress, it would seem that a general reference to our Christian statesmen might be a little overdrawn. They may start conversations on some phase of the peace question and talk it to death. They may hold a disarmament conference and establish a "yardstick," but if we can judge the future by the past, they will not disarm without more security than is offered by the League of Nations or the Kellogg treaty. They both sidestep the real issues, arbitration, security and disarmament. The great need of the cause of peace today is not adequate defense but adequate security. Our defense is not our security. Our security is our defense. Peace, good will and conciliation without security is a peace-time bubble, showing all the colors of the rainbow in times of peace, only to burst when the thunder rolls from the first war cloud.

Nations will have the courage to trust each other when they show their faith by their work. In almost the same breath we ratified the Kellogg treaty to outlaw war, increased our war budget and denied citizenship to a woman because she would not fight. It might be interesting reading if in 1930 or '31, the Editors of THE MESSENGER OF PEACE would give us an editorial on "Our Progress Toward Peace," leaving out any personal reflections on the motives of those who do not agree with them and tell us if time has proved that the world has been traveling toward peace on the King's highway or on one of the detours.

FRANK SANTEE.

What Cheer, Iowa.

A DREAM

I dreamt a dream. Behold, I stood upon a rock and looked down upon a boundless sea. The golden sun rose on the horizon, and I gazed in awe on the beauteous sight. Suddenly darkness encompassed me, and a mighty storm lashed the waters into foam. Then a wave rolled up from the turmoil and it swallowed rock and me. But the raging ocean tossed me upon a vast field. It

was night and I beheld in the light of the moon a million tents. I was in the warriors' camp. From out a white-flagged tent there strode four men, the leaders of the hosts. They were assembled to exchange prisoners of war. Out of the shadows there approached a sad-eyed monk who spake these words:

"Ye serfs of Homicide, make peace among ye,
For Brothers are ye warriors, and
slaughter pleases never
Our Almighty God."

Then answered one of the four:
"Not masters are we, but vassals see'st
thou here,
And servants of our States,
Our work is war and we must fight or
die."

The scene here changed and I stood in a regal palace. Before me sat four kings on a fourfold golden throne. And behold, the monk entered, and he grew a mighty giant, and a holy wrath shone from his eyes. He spake:

"Who among ye is pure and innocent of
murderous crime?"

In bloody battle stand the people of our
God,

Sword and Flame devour the life of
Thousands in unholy carnage,

If there be among ye who is guiltless,
let him rise!"

Straight sprang the kings from seat of
gold:

"Not we, oh Holy Father (they spake),
Are guilty of this crime,
Our Chancellors must reap the blame—
We are puppets in their hands,
They have spun a net around the people;

Cursed be their hellish work,
Our Power is but a name;
From them, oh Holy Father, demand
the lives of our sons and brothers."

And now a mighty Thunder rent the
air.

In deadly pallor fell the chancellors to
earth:

"Forgive, oh Lord, if we have erred,"
cried they,

"If we have sinned, we have been but
servants of our Kings,

And holy was to us their crown and
kingly right!"

They ceased, in solemn tone the monk
spake forth:

"Ye have gambled with so many human
souls,

The hand of the Almighty you have
sorely tried in godless game,

Your lives are cast and shall be taken
from ye!"

Silence. And then with thunderous
voice the palace fell to earth, an eternal
grave for kings and kingly servants.

I awoke and near me perched a snow
white dove, the emblem of PEACE AND
PURITY AND LOVE.

L. R. SILBER.

Lansdowne, Pa.

The Messenger of Peace

Published by the Peace Association
of Friends in America

Editors

Wilbur K. Thomas Paul H. Douglas
Frederick J. Libby Walter C. Woodward

Contributing Editors

Marjorie Hill Allee Bertram Pickard
Anna L. Curtis Alexander C. Purdy
Paul Jones E. Merrill Root
Thomas R. Kelly Elbert Russell
Gilbert L. MacMaster James T. Shotwell

Subscription

Fifty Cents Per Annum, Postage Free

NEWS OF OUR MEETINGS

The Northbranch Academy at Northbranch, Kansas, opened on September 3 and, after the enrollment of the thirty-eight students, the community gathered to enjoy a short but interesting program. A basket dinner, a sale, and a social time were features of the occasion. The sale consisted of cakes, quilts, canned fruit, implements, stock, etc., that had been donated, a total of \$203.25 being realized. Floyd Hester, Lorna and Lorene Howard are the teachers.

* * * *

The Salem Friends Meeting, near Liberty, Indiana, held a reception, September 5, at the meetinghouse for their new pastor, Wyman Hull, and his family. A cooperative supper was held and a program of music given with talks by Albert Roberts and others including the new pastor. The membership of the meeting and of the community were well represented.

* * * *

Fred E. Smith of Spiceland, Indiana, plans to conduct special evangelistic meetings as opportunity offers during the fall and winter months and invites correspondence from meetings in need of such work. During the summer he has been supplying in nearby meetings in the absence of local pastors and has visited several Quarterly Meetings in gospel ministry.

* * * *

Under the leadership of the new pastor, Maude Carter Smock, there has come a vitalizing and quickening power into the Friends Meeting at Everett, Wash-

ington. The attendance at Sunday morning meetings has been increasing, a fine spirit of cooperation is being shown, and the outlook is bright with promise for the work here. D. Wayne Smock and wife with their two sons enjoyed an interesting trip from Indiana to Everett, crossing the Black Mountains of South Dakota, the Big Horn Mountains of Wyoming, the Rocky and the Cascade Mountains, and visiting the Yellowstone Park.

* * * *

One of the most enjoyable affairs of the year held in First Friends Church at Los Angeles, Calif., was the reception Friday evening, September 6, to greet the new minister of the church, R. Ernest Lamb and Mrs. Lamb. There was a large attendance and a nice program, including light refreshments. On the following Sabbath morning at the meeting for worship at 11 o'clock the largest audience of the year was out to hear the minister preach on the topic, "The Cost of Love," a spiritual message which was of much benefit. Under Ernest Lamb's leadership First Friends is taking on renewed activity and promises to become the center of Quakerdom for Los Angeles and environs. Friends who are contemplating a visit to the Pacific Coast should plan to spend Sunday at least in Los Angeles and attend meeting at this church, the address of which is 950 West Seventeenth Street, corner of Toberman. It is within one block of either the Yellow or Red street car line, and a 15-minute ride from the down-town section of the city.

RALLY DAY SUPPLIES

Rally Day will soon be here. Are you already planning for it? Let us help you by furnishing cards, tags, programs, etc. We have complete services for Rally Day as well as collections of recitations, songs, etc., from which you can make up your own programs. Some of these are:

OUR JOYFUL RALLY DAY.....8c each, 85c dozen

A collection of new songs, carefully selected recitations, Scripture readings and dialogs.

STANDARD RALLY DAY BOOK NO. 1.....25c

This book contains a complete service as well as many other playlets, songs, etc., for all departments.

RALLY DAY SERVICE NO. 2.....8c each, 85c dozen

A simple service especially adapted to small schools. The motto is "Living, Giving, Serving".

STANDARD PROMOTION DAY PROGRAMS.....35c

Promotion Day programs for all departments.

Rally Day Cards—Various designs—\$1.25 per hundred.

Rally Day Tags—Anchors, Shields, etc.—\$1.00 per hundred.

Promotion Certificates—All designs—\$0.45 and \$0.60 dozen.

Order your supplies early while our stock is complete.

FRIENDS BOOK & SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Your
church needs
VISION

YOUR problem—every minister's problem—is to meet competition. People do not think of church as they once did. They do not attend as regularly. Business, clubs, automobiles, radio, golf, bridge—these are vigorous competitors.

Vision, with your co-operation, will meet this competition—will overcome it. For here is a force that will bring people to church who have not attended in years. It will win others who have never been to church. It will fill your pews, Sunday after Sunday, with people who are eager for the Bread of Life.

Vision is today's answer to today's problems. It is a force that will win interest and attention for your church—win in the face of the bitterest commercial competition. It is endorsed by Christian business men, publishers, editors and church organizations and wholeheartedly welcomed by large numbers of clergymen.

Reaching the old through the young and bringing them both to church; winning interest and insuring generous attendance, *Vision* is a powerful ally that your church needs—and that you yourself will be glad to have.

Let us tell you more about *Vision*. There is no obligation entailed—no money to pay. In fact, *Vision* will return an actual monetary profit to your church in addition to the many new followers it will bring you.

Simply fill in the coupon and mail it—but as these coming months are your harvest time, mail it today.

Dr. Wm. F. Sunday,
Graybar Building, New York, N. Y.

Kindly tell me more about *Vision*, and what it offers my Church. This request implies no obligation on my part whatsoever.

Name.....
Address.....
City..... State.....
Church.....

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

BIRTHS

JEFFERY—To Everett and Mrs. Jeffery, Northbranch, Kansas, August 31, 1929, a son, Ardean Lewis.

MARRIAGES

CARBERRY-MITCHELL—At First Friends Church, Alva, Oklahoma, September 1, 1929, Mary Etha Mitchell and Everett Raymond Carberry. Carl D. Byrd, minister.

KELLUM-JONES—At the home of the bride's parents, Mr. and Mrs. Elmer Jones, of Wichita, Kansas, Elma Jones and Cecil Kellum, both members of Friends University Meeting. L. L. Craven of Northbranch, minister.

MACON-COX—At Providence Friends Church, Climax, North Carolina, September 10, 1929, Lalah Alva, daughter of Edward U. Cox, and Hershal Luther Macon.

WOODARD-HAMMOND—At the Methodist Church, Grant, Virginia, August 23, 1929, Olive Hammond and Paul Woodard. Wilbur M. Parker and Clara I. Cox, ministers. They reside at R. F. D. 9, Westover Hills, Richmond, Virginia.

DEATHS

CLAPPER—At his home in Mooreland, Indiana, August 29, 1929, David Clapper, son of Jacob and Sarah Clapper, in his 82nd year. His early manhood was spent as a school teacher. He studied medicine and practised his chosen profession for over fifty years. He loved the Friends Church and took an active part in the work of the local meeting, his sterling character being a tower of strength in the community. Three daughters survive him. Funeral services were in charge of his pastor, Chester B. McKean.

KEMP—At Wesley Hospital, Wichita, Kansas, August 30, 1929, Wallace Chester Kemp, aged nearly 46 years. Born at Coloma, Indiana, he came with his parents to Independence, Kansas, and later attended Haviland Academy and Friends University. He entered the employ of the Citizens State Bank and became cashier which position he held at the time of his death. In 1906 he married Blanche Jones who, with their children Irene and Chester, survive him. A birthright member of Friends, he

INDIANA YEARLY MEETING

Ministers of other Yearly Meetings who expect to attend Indiana Yearly Meeting with a minute from their own Yearly Meeting and who desire entertainment should at once notify Robert W. Randle, 1234 Main Street, Richmond, Indiana.

served for many years as Bible School Superintendent, was a member of the Finance Board, Treasurer of Kansas Yearly Meeting, and member of the American Friends Board of Missions. He was a very valuable man to the community having been chairman of the Board of Education, mayor of the city, member of the State Banking Board, member of the State Legislature. Funeral service at University Friends Church was in charge of Herbert L. Huffman and President Mendenhall.

HILL—At her home near New Burlington, Ohio, August 25, 1929, Mary A.,

DAILY BIBLE READINGS

Lesson for Sept. 29. Review: Significance of the Exile and the Restoration.

Golden Text: The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,

And his righteousness unto children's children. Psalm 103:17.

M. Ezekiel's Vision of the Restoration. Ezek. 11:14-25.

T. Daniel a Man of Prayer. Dan. 9:1-10.

W. The Value of Courage. Josh. 1:1-9.

T. The Restoration Promise. Jer. 29:10-14.

F. The Temple Rebuilt. Ezra 6:13-18.

S. The Excellency of the Law. Psalm 19:7-14.

S. Confidence in God. Psalm 61.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from \$3,000 to \$6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by

THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

widow of John M. Hill, and daughter of Jesse and Esther Compton, aged 73 years. A birthright member of Friends, she was much interested in all church activities and for many years was an esteemed elder. Her beautiful Christian life was devoted unselfishly to her family and the church.

INVITES CORRESPONDENCE

I would like to get in touch with any Friends Meetings that are looking for a pastor to give full time. Chester B. McKean, Mooreland, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

HOW MUCH LIFE INSURANCE DOES A MAN REALLY NEED?

How Much Do You Need? HAVE YOU ENOUGH? TOO MUCH?

"Your Income and Your Life Insurance" is the name of an interesting and rather attractive little booklet which answers the above questions in a clear and straightforward manner.

We shall be very glad to send you a complimentary copy on request.

PROVIDENT MUTUAL LIFE INSURANCE CO.
OF PHILADELPHIA